A DESCRIPTIVE CATALOGUE
OF THE
ISLAMIC MANUSCRIPTS
VOLUME II
PART I-URDU
THEOLOGY

No. 37. * كثير الفوايد

KATHIR AL-FAWĀED.

Substance, paper. Size, 11¾ × 7 inches. Pages, 98. Lines, 21 on a page. Language, Urdu Character, Nasta,liq. Condition, slightly injured. Mode of writing, good. Appearance old.

Extent, incomplete.

Subject, Theology and Islamic Law.

Author, not known.

A short anonymous treatise on Islamic law and theology, according to the Hanafite school, dealing with four of the five standard duties a Muslim has to fulfil, viz., prayer, fasting, alms and pilgrimage (نماز، روزه، زكواة، حج) The Chief authorities mentioned on fol. 496 are: Kanz al-daqāēq كنزالدقايق, Nūr al-idhāh نور الايضاح, and Fatāwā-i-'Ālamgiri فتاوى عالم گيرى. The copy is slightly defective at the beginning. It appears that a small portion of the introductory preface is missing The work is written in the Dakhni prose. No mention of this work is made in anyone of the Catalogues found in this Library. It seems probable that the author belonged to the Carnatic, though there is no mention of his name.

The work is divided into the following five Kitābs:

كتاب طهارت, on fol. 2*a* (containing a مقدمه and seven Bābs), beginning: مباشرت فاحشه اوسے كهتے هيں كه مرد و زن كا بدن شرم گاه كا بايكديگر ملى الخ

كتاب صلوة on fol. 9*a* (containing a مقدم and twenty-three Bābs), beginning: قامت اوسے كهتے هيں كه جماعت كے واسطے اذان كے طرح سے موذن كهتا هى الخ

كتاب زكوة, on fol. 30*b* (containing a مقدم and eight Bābs), beginning: نصاب اوس مال كو كهتى هيں كه جس پر زكواة هوئى مقدار اوسكا جانوروں ميں الخ

كتاب بيان ميں روزوں كے, on fol. 35*a* (containing seven Bābs), beginning: روزه اوسے كهتى هيں كه ترك كرنا كهانى اور پيئى اور جماع كو صبح كى وقت سى الخ

كتاب پانچوان بيان ميں حج كى, on fol. 38*b* (containing a مقدم and seventeen Bābs and a خاتمه), beginning: مقدم حج اسلام حج فرض كو كهتى هيں ميقات اوسے كهتى هيں كه مكى كے اطراف الخ

The Bābs of each Kitāb are sub-divided into a number of Fasls.

The copy opns abruptly thus: فصل اوسے كهتى هيں كه ايمان لانا الخ. This is evidently a portion of an introductory preface.

The title of the work appears at the end of the Ms. on fol. 49*b*. Headings or 'unwāns' in red ink. Bold and neat hand-writing. Arabic passages in Naskhī character. A few lines at the end of the Ms. are supplied by a different hand. According to a note at the bottom of the Ms. the copy belonged to Sirāj al-Imām Muhammad 'Abd al-Ghanī, son of Anwār al-Dowlah A. H. 1287.

The copy is not dated.

Scribe, Ahmed 'Alī Khān, son of Anwar 'Alī Khān Bahadur.

Beginning :

مفصل اسے کہتے ہیں کہ ایمان لانا خدا کے وحدانیت پر اوٗر محمد کے رسالت
پر اوٗر فرشتون پر اوٗر تمام پیغمبراں پر اوٗر تمام کتاباں پر جو پیغمبراں پر نازل
ہوي ہیں اوٗر قیامت پر اوٗر اس بات پر کہ تقدیر نیکي اوٗر بدي کے خدا کے
طرف سے ہے اوٗر اوٹہنا جي کر بعد موت کے قیامت میں برحق ہي تفصیل
ان سب کے عقاید ہي جیسا کہ اس رسالہ میں مجمل بیان ہوا الخ *

End :

اس رسالہ سے نفع عالم بخشے اوٗر پڑہنے والي کو اوسکي اوٗر بنانے والي
کو اسکي اپني رحمت عمیم اوٗر فضل عظیم سي مغفرت کري بجاہ حبیبہ و نبیہ
سیدنا و مولانا محمد سیدالانس والجان و آلہ واصحابہ ذوالفضل والاحسان سبحان ربک
رب العزت عمایصفون وسلام علي المرسلین والحمد للہ رب العالمین آمین ....
اوٗر بایمان دنیا سے لجاوي بہوت دعاي خیر کرو اللہ تعالی تمکو اجر دیویگا
بہولونگا تمہارا احسان ہوگا *

No. 38. خزانۂ حسنات *

KHAZĀNAH-I HASANĀT.

Substance, paper. Size, 8½ × 6½ inches. Pages, 158. Lines, 17 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, fair. Appearance, old.

Extent, complete.

Subject, Theology and Religion.

Author, Sayyid Imām al-Dīn 'Alī Dehlevī, Kāmil.

سید امام الدین علی دهلوی کامل

A treatise on the observance of prayers, with special reference to the general principles of the five daily prayers of the Muslims, by Sayyid Imām al-Dīn 'Alī Kāmil, known as Faqīr al-Hind فقیر الهند . The work was translated into Dakhanī dialect from the Persian original, styled, Miftāh al-Salāt مفتاح الصلوٰة of Shaikh Fatah Muhammad Muhaddith Burhānpūrī. Besides the present work, as is stated in the preface, the author wrote the following books and commentaries :—(1) Kitāb-i Khazā..at Allāh styled Tafsīr-i Muhammadī, کتاب خزانة الله عرف تفسیر محمدی (2) Khazānat al-Rasūl, called Fatāwah-i Jahāngīrī خزانة الرسول عرف فتاوی جهانگیری (3) Tarjumah-i fatāwi-i 'Ālmagīrī ترجمۂ فتاوی عالمگیری (4) Sharh-i futūh al-Harmain, شرح فتوح الحرمین (5) Sharh-i-takmīl al-īmān شرح تکمیل الایمان (6) Sharhi-Karimā شرح کریما etc.

There arises apparently some confusion in ascertaining the exact title of the work. The following verse on fol. 79*b*, clearly identifies the title as خزائنہ حسنات

نہ فقط ہي خزائنہ حسنات   کي کتاباں ابھي بنایا ہے *

The following passage, appearing on fol. 79*a*, may also be carefully noted :

اؤر دوستدار ازلي نے خلق اللہ کے اس کتاب کو کہ خزائنہ حسنات
ترجمہ ہے کتاب مزکور کا واسطي آساني کے فرزنداں اؤر دلبنداں اؤر تمام
صالحاں اؤر گروہ مومناں مطالعہ کر عمل فرماویں *

Here also the work is called "کتاب مذکور" خزائنہ حسنات in the above passage refers to Fatah Muhammad's Miftāh al-ṣalāt, مفتاح الصلوۃ, immediately mentioned above. This name is not certainly the actual title of the present work, as some have misunderstood it. This is merely a translation in Dakhanī of Miftāh al-ṣalat, as is clearly stated in the preface on fol. 2*a* :

خواستم کہ ترجمۂ مفتاح الصلوۃ کہ تصنیف حضرت شیخ فتح محمد
محدث برہان پوري است ارقام نمایم *"

As for the following passage appearing on fol. 79*a*, it may be noticed that it is a mere reproduction of the original into the Dakhanī dialect :

جو کچھہ کہ کثیرا لوقوع دیکھا گیا اس پر اکتفا کر مفتاح الصلوۃ تمام
کیا ہمنے *

The present copy seems to be rare and valuable. It was transcribed by the author himself. It is illustrated throughout with quotations from the holy Quran, the traditions and the sayings of the traditionists محدثین and the four Imāms ائمہ اربعہ. The Persian original has been repeatedly printed (see Ind. Off. Lib. Catal. Vol. II Part VI.)

Date of transcription, A. H. 1259. Scribe, Sayyid Imāmal-Dīn 'Alī.

Beginning of the text on fol. 2*a* :

جان تواے مومن تا نیک بخت کرے تجھکو خداي تعالے کہ جاننا
فرض کا ہر عاقل اؤر بالغ پر فرض ہے اؤر جاننا واجب کا واجب ہے اؤر
جاننا سنت کا سنت ہے اؤر جاننا مستحب کا مستحب ہي حتي کہ
فتاوي کبیري میں اؤر فتاوي ناصري میں اؤر فتاوي مسعودي میں مزکو رہي
کہ جو کوئي کہ فرضاں اؤر واجباں نماز کے نہیں جانتا ہي نماز اس کي
روا نہیں ہي الخ *"

Beginning :

حمد حق دمبدم ہزار کروں
شکر ہر لحظہ بے شمار کروں *

غافل حمد حق کا بندہ نہیں
مردہ دل اصل میں ہي زندہ نہیں *

حمد سے تازہ زندگاني ہي
موجب عیش جاودا[illegible] *

حمد حق ہے پیمبرون کو عزیز
نور ہے چشم صاحبان تمیز *

حمد کے باغ کا جو مالي ہے
جیون سکندر کے بخت عالي ہے *

حق کے توحید میں جو شاکي نہیں
جیون ملک نور ہیں کہ خاکي نہیں *

چاہتا ہے اگر جمال خضر
ورد کر حمد حق مثال خضر *

فکر روزي میں مت ہو خارو ذلیل
رزق ہرشیي کا حق ہي آپ کفیل الخ *

End :

لشکر جہل وفوج ہیں خبري
جابجا ملک میں للّاتا هي *

نعمت حق یہ واجب از ہر مو
سجدۂ شکر ہي دوگانہ هي *

یاد گاري تبري سے اے کامل
سنخنہ چند در زمانہ هي *

الحمد لله علي ذالك الهم اغفرالكاتبه وقاريه ومصنفه واولاده واقربايه وآبايه واجداده وجداته وعماته وخالاته واستاده وجيرانه وجميع المومنين والمومنات آمين يارب العالمين تمت تمام ہذا الكتاب بعون الله ملك الوہاب بتاريخ بيست ہفتم شہر ذي قعده تمام رسيد سنہ ۱۲۵۹ ہجري *

بملك محمد غوث ولد حافظ پير *

No. 39. چار کرسي *

CHĀR KURSI.

Substance, paper. Size, 8½ × 6 inches. Pages, 81. Lines, 11 on a page. Language, Urdu. Character, Nasta'līq. Condition, injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Ahmad Khān Shīrānī.

A concise treatise in Dakhanī verse on Islamic religion and theology, especially on the ceremonies and formal observances of Muslims such as purification, ablution, prayers, invocations, rites and rules of marriage, together with a description of the Prophet's ancestors and the members of his family, based on the Quranic verses and the Prophet's traditions. The author calls himself Ahmad Khān Shīrānī

a native of Kolar in the Mysore State. The work was commenced, as the poet himself states at Madanapalli in the Chittoor district and completed in A. H. 1196. The poet flourished during the time of Sultān Haidar 'Ali Khān of Mysore (*b* A. H. 1125 or 1131, *d* A. H. 1197).

The following verses selected from the Ms. illustrate the above points and some more details about the poet :

کرسیاں ہوي عہد نواب
حيدر علي خاں کے عمل *
قصبہ مدن پلي منني
غلام علي شہکي مکاں *
مسلي ملايا اس سبب
فرزند مجہ مسلي پڑين *
حيدر خاں يہہ محي الدينخاں
مسلي پڑين عثمان خاں *
تھي ياد مسلي شرع کي
ميں نظم ميں دکہنے کيا *
مسلي زيادہ ہيں ککر
بہينا پڑين مرد عورتاں *
ديکہ محنتاں اي مرد توں
کرنا ہي محنت نظم کوں *
بہي سانہہ تجہ مسلي دسي
درکہول اوسپر رحمتاں *
مسلي بيان کرسي کيا
احمد خاں شيراني غريب *
يارب کرم کي کر نظر
تيذو مري بہاياں اوپر *
باشندہ ميں کولارکا
کي سال موڑ واکل ميں تہا *
حاجي مکي حيدر ولي
وہاں دو وليان کي تربتاں *
چند سال بعد ظاہر ہوي
حضرة فتح الله شاہ ولي *
ہي دست چپ حجري ستي

تاریخ تهي چوتهي صفر
یو چار کرسي ہوي تمام *
سن یک ہزار ایک سو نود
اوپر تهي چهي آغاز جاں *

The work was composed, as the poet states in the preface, at the command of the holy Prophet in a dream; and at its completion the Prophet was highly pleased:

کرسي کے تین اتمام کر
دنیا نبي کے ہت میاں *
مقذي کي اواندر لئے
اپني مبارک ہات مین *
کرسي کیتین پڑ دیکہ کر
تعریف کا کرتي بیان *
ہر روز کوئي کرسي پڑي
اوسکون شفاعتمین کرون *
(fol. 3*a*).

The following are some of the 'Unwāns of the work:

جناب پیغمبر خدا صلی الله علیه واله وسلم کی کرسیکا بیان یعنی پیڑ یانکا * on fol. 3 b.
بیچ بیان صحابه کبار کے کہتا هی * on fol. 6 b.
بیچ بیان فرزندان رسول الله صلعم کی * on fol. 7 b.
بیچ بیان رحلت رسول الله اور خلافت صحابه کی * on fol. 10 b.
بیان مین وضو کی کہتا هی * on fol. 15 a.
بنا هی اسلام کی بیانمین کہتا هی * on fol. 21 a.
پانچ وقت کی فرض نماز کی اور روزے کے بیانمین کہتا هی * on fol. 23 a.
ذبح کی بیانمین کہتا هے * on fol. 34 a.
فرضان نکاح باندی کے بیان مین * on fol. 35 b.

Verses and the Traditions are in the Naskhī character. 'Unwāns, in red ink.

Date of transcription, A.H. 1254. Scribe, Muhammad Qāsim. Colophon, on fol. 40*b*:

ہذا نسخۂ چار کرسي من تصنیف حضرة احمد خاں شیراني غفرله *
بتاریخ دوازدہم ماه جمادي الاول روز شنبه سنه ۱۲۵۴ یکہزار و دوصد
و پنجاه و چهار ہجري نبوي ازدست عاصي محمد قاسم غفر ذنوبه باتمام رسید *

Beginning:

او حق تعالی ایک ہے
اوسکون ہي لایق پاکیاں *
او باپ ماں سونین ہوا
نا فرزنداں نا عورتاں *
نین کوئي خدا دوجا سمجه
ہي سب خدا جن جیودیا *

محمد رسول اللہ کوں
قاصد خدا کي توپچھان *
حق کے محمد لاڑلي
ويسي نبي کے ہم امت *

End :

يا رب کرم کي کر نظر
تينو ميري بھاياں اوپر *
پہار خاں اوڑ حميد خاں
ہي تيسري رحماں خان *
پڑ تو نيت خير فاتحہ
سورہ اذا جاء ياد پڑ *
حق سوں دعاياں خير منگ
فرزند براد ر دوستاں *
درود بر محمد صلواۃ وسلام
رسالہ کرسياں کا کيا اختتام *

No. 40. داستان عجيب *

DĀSTAN-I AJIB.

Described under D. No. 40. Part II. Volume I.

No. 41. چارکرسي *

CHĀR KURSĪ.

Substance, paper. Size, 10$\frac{11}{16}$ × 9$\frac{3}{8}$ inches. Pages, 43. Lines, 20 on a page. Language, Urdu. Character, Nasta'līq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, Theology (Poetry).

Author, Ahmad Khān Shīrānī, احمد خان شیرانی

Begins on fol. 1 *b*. The other works herein are :—(1) Qiṣṣah̲-i Dallālah̲. Muktālah̲ fol. 25*a*,(2) Farh̲ang-i Turkī Fārsī Angraizī fol. 40*b*, (3) Majmu'a-i Mathnawiyāt-i Miskīn fol. 52*b*, (4) Risālah̲-i man dēpak fol. 60*b*, (5) Bayādh-i ash'ar-i mutafarriqah̲ fol. 76*b*, (6) Bayādh-i ash'ār-i mutafarriqah̲ fol. 80 *a*.

A restored copy of the work described under No. 39 above.

Date of transcription, A.D. 27—2—1943.

Scribe, T. 'Abd al-Sattār.

Beginning and end as usual.

No. 42. رسالہ من دیپک *

RISĀLAH̲-I MANDĒPAK.

Substance, paper. Size, 10$\frac{11}{16}$ × 9$\frac{3}{8}$ inches. Pages, 31. Lines, 20 on a page. Language, Urdu. Character, Nasta'līq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, Theology (Poetry).

Author, Moulānā Muhammad Bāqir Āgāh.

Begins on fol. 60 *b* of the Ms. described under D. No. 41 above.

Same work as that described under Nos. 47 and 53 below wherein details are furnished.

No. 43. رسالہ در نماز *

RISĀLAH DAR NAMĀZ.

Substance, paper. Size, 8 × 6 inches. Pages, 77. Lines, 9 on a page. Language, Urdu. Character, Nasta'līq. Condition, Slightly injured. Mode of writing, fair. Appearance, old.

Extent, incomplete.

Subject, Theology.

Author, not known.

Begins on fol. 41*b* of the Ms. described under D. No. 549, Part III, Vol. II.

An Urdu treatise on the principles of legal prayers in Islam with numerous legal decrees of the Imāms.

It is imperfect both at the beginning and end. Neither the name of the author, nor the title of the work appears anywhere in the Ms. A few folios in the Ms. are written by a different hand. The copy is written carelessly.

The date of transcription and the scribe, not mentioned.

Beginning :

فصل مکروہات کا جو نماز کے باہر ہے فصل. جگا نے بدان میں جو
کہ اوس جگا پر نماز پڑنا مکروہ ہے سوا وپندرا ہیں اول غصب کئے سو
زمین پر دوسرا غصب کئے کئے سو مصلا پر تیسرا عبہ معظمہ کے سقف پر اگر
چہ سترا بہے ہو وے چوتھا عالم کے آنے جانے کے راستے پر کہ جہان
شور پکارا لوگون کا ہے الخ *

End :

اگر کوئي تیمم سے نماز کیا اور اپني منزل میں جو پاني تہے سو
اوسي فراموش کیا تہا تو اعاده کي حاجت نہیں. مسئلہ اگر ایک تیر کے ٹپ
پر پاني رہنے کا گمان ہو تو پاني طلب کرے وگرنہ خیر اور رفیق سے پاني
مانگنا اگر مقرر ہے *

No. 44. تاج النساء *

TĀJ AL-NISĀ.

Substance, paper. Size, 7½ × 5⅝ inches. Pages, 20. Lines, 11 on a page. Language, Urdu. Character, Nasta'līq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, not known.

Begins on fol. 62*b* of the Ms. described under D. No. 547, Part III, Vol. II.

A small tract in Dakhanī verse. Date of composition and transcription **not known.** On the front page of the Ms. the following statement appears:—

"یہ تاج النساء بتاریخ تمام ماہ رجب المرجب کی آٹھویں کو ہوا"
"نوشتۂ کاتب عاصی پر معاصی فقیر حقیر ہیچمدان محمد اسمٰعیل عرف
یاچھامیاں برائے خواندن وزیر بی بی صاحبہ بروز جمعہ اتمام شد" *

Beginning :

ربنا یاربنا یاربنا
کیوں زبان سے ہو سکے تیری ثنا *
یا رحیم یا رحیم یا رحیم
یا کریم یا کریم یا کریم *
راہ ایسی رہمارے تیں عطا
جسمیں راضی تو رہے اور مصطفی *
مصطفی اوپر درودان اور سلام
آل ہور اصحاب پر اسکے تمام * الخ

End :

شرک دو ہیں یکخفی دوسرا جلی
جب ہوا تو دور اس سے ہے ولی *
جز خدا کے کوئی نین معبود ہے
دو جہان کے بیچ او موجود ہے *
بھایجان تاج النسا ہوی تمام
مصطفی اوپر درودان اور سلام *
تمت تمام شد *

No. 45. عقائد دکھنی *

'AQĀĪD-I DAKHANĪ.

Substance, paper. Size, 8½ × 5½ inches. Pages, 37. Lines, 15 on a page: Language, Urdu. Character, Nasta'līq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Muhammad Bāqir Agāh مولانا محمد باقر آگاہ

The other works herein are :—(1) Dībāchah-i hashtbihisht fol. 20 *b*, (2) Risālah-man dēpak fol. 30*b*, (3) Risālah-i man haran, fol. 54*a*, (4) Risālah-i man mouhan fol,77*b*, (5' Risālah-i Jag souhan, fol. 106 *b*, (6) Risālah-i ārām dil, fol. 135 *a*.

A concise treatise, in Dakhanī verse, on the principal creeds, doctrines and the ethics of the Islamic religion, deals chiefly with the conception of God and the angels the nature of the scriptures and the purpose of the Prophet's mission ; composed A.H. 1185-86 by the well-known Carnatic poet, called Moulānā Muhammad Bāqir Aqāh, who, according to most Tazkirah-writers, was born in A.H. 1158 and died in A.H. 1220. Bāqir Hussain Khān Nāitī, in his Tazkirah, styled Guldastah-

Carnatic كل دستور كرناتك which was begun in A.H. 1210 and completed between A.H. 1244–48 (a very rare copy of which and perhaps the only one extant, is noticed in the A.S.B. Supp. Catal. Vol. I, No. 776), places the date of the poet's death in Til-haj, A.H. 1231—November, A.D. 1816. Agāh's life, his works, his reputation as a Persian, Arabic and Dakhani poet and writer, his verstality and his mastery over all these languages are too well-known to be mentioned. It is estimated that during his life time, he produced more than three hundred works and composed not less than a hundred thousand verses. Some of his works have recently been discovered. A rare Arabic Ms. containing his letters addressed from the Court of the Nawāb of Arcot to the Amīr of Arabia, is known to be in the possession of Moulāna Dr. 'Abd al-Haq Sāhib M. A. Principal, Presidency College, Madras. For further information regarding the life and the works of the poet, refer Nos. 19, 29, I, I and 192, III, I.

The present work has several times been lithographed at Madras and Bombay. It was once in wide circulation among the Mussalmans. The main feature of the copy under notice is that it was transcribed during the life-time of the poet, namely, in A.H. 1210. A copy of this Ms. is known to be found in Paris. The work consists of about five hundred and forty-two lines. Headings, in red ink. The fly-leaf bears two seals, one of which reads thus : محمد عبدالغنی ١٢٨٦

Colophon on the fly-leaf :

عقائد دکھنی من تصنیف مولوی محمد باقر آگاہ

Dated, A.H. 1210. Scribe, Mazhar 'Alī Haidarābādī.

Beginning :

ثنا ہور حمد ہی حقکوں سزاوار
کہ ہی قدرت کا جسکے سب یوبستار *
کیا جب اپنی قدرت کوں ہویدا
کیا یک کن سی سب عالم کوں پیدا *
محمد کوں کیا سالار ہستی
طفیل اوسکے ہی سب بالا پستی *
کیا سب انبیا کا اوسکوں سرور
شرف اوسکوں دیا سب خلق اوپر *
کیا برج ہدایت کا اسی سور
جہاں اسکے ہدایت سوں ہی پرنور * الخ

End :

بہت نازک ہی دل ہور ناتواں تن
مجی محنت کی طاقت نیں ہی ذوالمن *
تجامنج داکوں ہر محنت سوں یارب
لجا مجہ تن سوں ہر زحمت کوں یارب *

مجهي دے صحت وقوت خدایا
لکهہ رکهہ آبرو حرمت خدایا *
سدا رک مجکوں اپني دهیانکي سات
اچها آخرمجهی ایمانکي سات *
بحمد اللہ ہوا یو نامہ آخر
بحق مصطفي سلطان ناصر *

No. 46. * دیباچۂ ہشت بہشت

DĒBĀCHAH-I HASHT BIHISHT.

Substance, paper. Size, 8½ × 5½ inches. Pages, 19. Lines, 15 on a page. Language, Urdu. Character, Nasta'līq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology (Biographical introduction).

Author, Moulana Muhammad Bāqir Āgah.

In the same Volume as D. No. 45 above; and begins on fol. 20*b*.

A short introductory preface to the Hasht bihisht, composed partly in verse and partly in prose. Hasht bihisht is the general title given to the eight tracts or رسائل composed separately by the poet, expounding the various excellent qualities of the holy Prophet and of his life (peace be on him). Here, each tract has been treated for descriptive notices as a separate Ms. Hasht bihisht has been printed at Madras and Bombay. Once it was very popular among the Muslims. But with the appearance of the famous فوائد بدریہ by Badr al-Dowlah, its popularity ceased. Two copies of the هشت بہشت are known to be found in the British Museum and in Paris. The work was commenced in A.H. 1184 and completed in A.H. 1206.

The present introductory preface deals in detail with the contents of each of the tracts and the dates of their composition. In the versified portion the poet exhorts the Muslims to celebrate every year the glorious birthday or the میلاد of the holy Prophet. He, then, enumerates the various authorities, on which the following tracts are based. The following are some of those authorities.

اصابہ في معرفۃ الصحابہ ' وفاءالوفا تحفۃ الغریب ' فتح المسائل '
روضۃ الاحباب ' معارج النبوۃ ' شواہد النبوۃ ' جذب القلوب ' تحفۃ الاخبار '
جواہر العقدین وغیرہا *

The copy ends on fol. 29*b*. Occasional marginal notes. The title of the work and the name of the author appear on fol. 20*b*. No date of transcription. Scribe, not known.

Beginning :

حمد وسپاس حق سبحانہ تعالی کیتین سزاوار ہي کہ نعمتان اوسکی گنتي سي
باہر ہیں اور درود وسلام اوپر سید عالم کی صلي اللہ علیہ وسلم کہ فضائل وبزرگیار
اونکي بیشمار ہیں اور اوپر آل واصحاب اونکے کہ سب اولیائي امت سي
بہتر اور تمام امتوں کے سردار ومطہر ہیں *

End :

جس کیتین سروراوپر ایمان ہی
ہور وہ دلسی اوس اپر قربان ہی *
گروہ خوش ہوی شاہ کي دواود سي
نعمتاں کیا کیا ملینگي کو اوسي *
نعمتاں اوسکي ہیں بیحد اي خدا
دي تو یہہ توفیق مومن کون سدا *

تمت *

No. 47. رسالۂ من دیپک *

RISALAH-I MAN DEPAK.

Substance, paper. Size, 8½ × 5½ inches. Pages, 47. Lines, 13 on a page. Language, Urdu. Character, Nasta'līq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Baqir Āgah باقر آگاہ

In the same Volume as D. No. 45 above; begins on fol. 30*b*.

A tract in verse on the birth of the holy Prophet (peace be on him), dealing principally with the "Divine light" or نور out of which, it is supposed, the Prophet was born, composed between A.H. 1185-1186. The title of the work appears on the fly-leaf and in the following verse on fol. 33*b* :

نام اسکا رکھہ_توں من دیپک ہور تجا اوسي شہ آکي رک *

The copy ends on fol. 53*b*.

Written in a bold and clear hand. 'Unwāns, in red ink and in a Naskhī character. A copy of the same is described under D. No. 29, I, I.

Not dated; scribe, not known.

Beginning :

جس حمد کون نین آخر اول
هي خاص خدائي عزوجل *
ناذات کون اوسکي غایت ہے
نا وصف کون اوسکي نہایت ہے *
اسما وصفات اوسکي بیحد
اسرار و رموز اوسکي بیعد *

End :

سب عیاں ہي تجہ پر میرا حال
اوس سخن پو آخر ہوا مقال *
بھیج تون اي رب اکبر
تسلیم تیري محبوب اوپر *

No. 48. رسالۂ من ہرن *

RISĀLAH̲-I MAN H̲ARAN.

Substance, paper. Size, 8½ × 5½ inches. Pages, 45. Lines, 15 on a page. Language, Urdu. Character, Nasta'līq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgah̲ مولانا باقر آگاہ

In the same Volume as D. No. 45 above; begins on fol. 54*a*.

This short treatise in verse expounds the prophecies, uttered by the ancient Prophets of God and the good tidings conveyed in the scriptures regarding the glorious birth and advent of the Prophet of the Desert; composed between A.H. 1185–1186. Every tract of the هشت بہشت is written in a different metre. The copy ends on fol. 76*b*.

The title of the present work appears on the top of fol. 53*b* and in the following verse on fol. 57*a*.

نام رکھیا ہوں اسي من ہرن ہي اوسب عشاق کے تين من لگن *

Headings, in red ink; clear and bold hand-writing. The work contains six hundred and fifty-one verses.

Date of transcription and the scribe not known.

Beginning :

بسم الله الرحمن الرحيم
گنج قدم کا طلسم عظيم *
بلکہ امانت ہي بہر حرف اسم
گنج حقايق کي ہزاران طلسم *
جو ہي کتاباں ميں خدا کي تمام
سو ہي اوسب اوسمين نہاں اے ہمام *

End :

منتظران رابلب آمد نفس
اي زتو فرياد تو فرياد رس *
حق سوں تحيات وصلوٰت وسلام
روح مقدس پو تيري صبح و شام *

No. 49. رسالۂ من موہن *

RISĀLAH̲-I MAN MOWH̲AN.

Substance, paper. Size, 8½ × 5½ inches. Pages, 54. Lines, 15 on a page. Language, Urdu. Character, Nasta'līq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Baqir Āgah̲ مولانا باقر آگاہ

In the same volume as D. No. 45 above; begins on fol. 77*b*.

This treatise deals with the birth and the miracles of the holy Prophet; composed between A.H. 1185 and 1186. The title of the work appears on fol. 77 *b* and in the following verse on fol. 78*b*.

رکھہ یو نسخي کا ناؤن من موہان   کروسیلہ اوسي تون احمد کن *

Headings, in red ink. At the end of the Ms. on fol. 104*a* appears a Ghazal composed by the poet himself. The copy ends on fol. 104*a*.

Date of transcription, A.H. 1207. Scribe, not known.

At the end of the Ms. on fol. 104*b*, the following note appears:

بموجب ارشاد کرامت بنیاد خانصاحب قبلہ دوجہان فیاض عالم
عالمیان تکیہ گاہ غریبان ارادتمندان محتاجان زنور علیخان بہادر مرحوم
دام اقبالہ بتاریخ بست و دویم شہر صفرالمصفر سنہ ۱۲۰۷ ہجري نبوي در
ترمل دہیري باتمام رسانیدہ *

This shows that the copy was transcribed during the life-time of the poet.

Beginning:

اي تري حمد میں بیان حیران
بوج میں تیري جسم وجان حیران *
نہ تیري ابتدا کوں غایت ہي
نہ نہایت کون کچہ بدایت ہي *
راہ میں تیري عقل ہے کسیاني
کچہ نپائي بغیر حیراني * الخ

End:

یک غزل میں کہا تہا اي سرور
ختم کرتا ہون یو دعا اس پر *
دیکہہ میرے گناہ بیحد کون
دیو مت یون چلا تمارا ہون *
یہان تلک غصہ مجہ اپر نکرو
آخر اي ذوالعطا تمارا ہون *
عفو باقر کی اب کرو تقصیر
از برائي خدا تمارا ہون *
تمت تمام شد *

No. 50. رسالہ جگ سوہن *

RISĀLAH-I JAG SOWHAN.

Substance, paper. Size, 8½ × 5½ inches. Pages, 57. Lines, 15 on a page. Language, Urdu. Character, Nasta'līq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgah مولانا باقر آگاہ

In the same volume as D. No. 45 above; begins on fol. 106 *b*.

This treatise deals with the bare facts of the Prophet's life from his eigth year to his death, giving in detail all the important anecdotes connected with this period. The title of the work appears on fol. 106*a* and in the following verse on fol. 108*b*.

رکھ یونسخہ کا لقب جگ سوں ہر دل پاک کا ہی من موہن

All the headings, in red ink. Occasional marginal readings. Contains eight hundred and seventy lines. The date of composition is contained in the following verse appearing on fol. 134*a*.

کم اتھی پانرد ازبارا سو سال ہجری تسی بنا ہی یہہ تو

A.H. 1185.

The copy ends on fol. 134 *a*:

Beginning:

اي تيري ذات ميں حيران واصل
اي تيري وصف ميں نادان عاقل *
نہ تھي اول ونا آخر ھي
ناتھي باطن ونا ظاھر ھي *
باوجود اوسكي ھي توں اي قادر
اول و آخرو باطن ظاھر *

End:

گر نہ تھي يوں تيري محنو نمين كم
كہ نہو پھر ميري ہستي كوں الم *
خاتمہ كرتوں ميرا ايمان پر
بحق ختم رسل خير بشر *

No. 51. رسالۂ آرام دل *

RISĀLAH-I ĀRĀM DIL.

Substance, paper. Size, 8¼ × 5⅛ inches. Pages, 88. Lines, 15 on a page. Language, Urdu. Character, Nasta'līq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgah مولانا باقر آگاہ *

In the same volume as D. No. 45 above; begins on fol. 135*a*.

This deals with the personal and prophetic character and conduct of the holy Prophet, based on the Quranic verses and authentic Hadiths. A.H. 1185 is the date of composition as given in the following verse appearing on fol. 178*a*:

ہزار اوریک سو یہ ہشاد وپنج تھي ہجرت كي برساں ہواتب يہ گنج

The name of the title is contained in the following verse on fol. 137*a* :

هي نام اس رسالہ کا آرام دل هي ذکر اس کا سہ باب پر مشتمل

The work is divided into the following three Bābs :

1. On fol. 138*a*, beginning : دربیان آنکہ همہ اعضاگی مبارك انحضرت صلعم دنهایت اعتدال بودند *

2. On fol. 149*a*, beginning : دربیان حسن سیرت الحضرت صلی‌الله علیہ واله وسلم *

3. On fol. 156*a*, beginning : دربیان عادات سید سادات علیہ‌الصلوة والتسلیمات *

The copy ends on fol. 179*a*.

Headings, in red ink. Bold and clear hand-writing.

Contains one thousand two hundred and fifty lines.

Foll. 171 and 172 contain a hand-drawn picture of a pair of sandals supposed to have been used by the holy Prophet and is considered to be an authentic miniature of the original.

The copy is not dated. Scribe, Zāhid Muhammad.

At the end of the copy (fol. 179*a*) the following note appears :

هر پشت کتاب آن نکو کردم رقمي بیادگاري شاید کہ بدین بهانہ روزے دریں نگري و یادم آري

راقم بهشق عاصي زاهد احمد *

Beginning :

جهاں تک ہے عالم میں حمد و ثنا
سزاوار ہے تجھ کو یا ربنا *
هیں سب عاقلان جگ کي حیرت منے
کہ پونچي نهیں عقل تیري کنے *
ہے لایق تجي عظمت و کبریا
کہ مانند تیري نهیں دوسرا *

End :

ایس لطف و رحمت ستي اے غفور
پریشانیاں سب میرے کر توں دور *
الهي بحق نبيء الهدي
مجي عافیت دیج رکہ توں سدا *
میرا خاتمہ کر توں ایمان پر
بحق محمد سراج البشر *
تمت تمام شد

هشت بهشت *

HASHT BIHISHT.

No. 52. دیباچۂ هشت بهشت *

DEBACHAH-I HASHT BIHISHT.

Substance, paper. Size, 10¼ × 6¼ inches. Pages, 41. Lines, 15 on a page. Language, Urdu. Character, Nasta'līq. Condition, good. Mode of writing, very good. Appearance old.

Extent, complete.

Subject, Theology.

Author, Moulānā Muhammad Bāqir Āgāh. مولانا باقر آگاہ

The other works herein are :—(1) Risālah-i man dēpak fol. 10 *a*, (2) Risālah-man haran fol. 31 *b*, (3) Risālahi-man mowhan fol. 54 *b*, (4) Risālah-i jag sowhan fol. 82 *b*, (5) Risālah-i ārāmdil fol. 111 *b*, (6) Risālah-i rāhat jān fol. 158 *b*, (7) Risālah-i mandarpam fol. 178 *b*.

A more beautiful and splendid copy of the same work as that described under D. No. 46 above. Written beautifully within gilt marginal lines and centre columns.

Begins with a short passage containing an account of some of the miracles of the reputed Saint, Shaikh 'Abd al-Qādir Jīlānī.

The title of the work appears on fol. 1*b*.

The copy is dated A.H. 1255. Scribe, not known.

Beginning and end as usual.

No. 53. رسالۂ من دیپک *

RISĀLAH-I MAN DĒPAK.

Substance, paper. Size, 10¼ × 6½ inches. Pages, 44. Lines, 15 on a page. Language, Urdu. Character, Nasta'līq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgah. مولانا باقر آگاہ

In the same volume as D. No. 52 above ; begins on fol. 10*a*.

Same work as that described under D. No. 47 above.

The copy ends on fol. 30*b*. The title of the work appears on fol. 10*b*.

Gilt-ruled margins throughout.

Date of transcription, A.H. 1255.

Scribe, not mentioned.

Beginning and end as usual.

No. 54. رسالۂ من ہرن *

RISĀLAH-I-MAN HARAN.

Substance, paper. Size, 10¼ × 6½ inches. Pages, 45. Lines, 15 on a page. Language, Urdu. Character, Nasta'līq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgah. مولانا باقر آگاہ

In the same volume as D. No. 52, above ; begins in fol. 31 *b*.

Same work as that described under D. No. 48 above. The copy ends on fol. 53 *b* The title of the work appears on fol. 31 *b*. Gilt-ruled margins throughout; beautifully written. 'Unwāns in red ink.

Date of transcription, A.H. 1255. Scribe, not known.

Beginning and end as usual.

No. 55. * رسالۂ من موہان *

RISĀLAH̲-I MAN MOWH̲AN.

Substance, paper. Size, 10¼ × 6½ inches. Pages, 55. Lines, 15 on a page. Language, Urdu. Character, Nasta'līq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Agāh̲. مولانا باقر آگاہ

In the same volume as D. No. 52 above; begins in fol. 54*b*.

Same work as that described under D. No. 49 above. The title of the work appears on 54*b*.

Gilt-ruled margins. 'Unwāns, in red ink.

Date of transcription, A.H. 1256. Scribe, not known.

Beginning and end as usual.

No. 56. * رسالۂ جگ سوہن *

RISĀLAH̲-I JAG SOWH̲AN.

Substance, paper. Size, 10¼ × 6½ inches. Pages, 57. Lines, 15 on a page. Language, Urdu. Character, Nasta'līq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgah̲. مولانا باقر آگاہ

In the same volume as D. No. 52 above; begins in fol. 82 *b*.

Same work as that described under D. No. 50 above.

The title of the work appears on fol. 82 *b*. Gilt ruled margins. Unwāns, in red ink.

Date of transcription, A.H. 1256. Scribe, not known.

Beginning and end as usual.

No. 57. * رسالۂ آرام دل *

RISĀLAH̲-I ĀRĀM DIL.

Substance, paper. Size, 10¼ × 6½ inches. Pages, 79. Lines, 15 on a page. Language, Urdu. Character, Nasta'līq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgah̲. مولانا باقر آگاہ

In the same volume as D. No. 52 above; begins on fol. 111*b*.Same work as that described under D. No. 51 above. Four pages in the middle are left blank. The title appears on fol. 111*b*. Gilt-ruled margins.

Date of transcription, A.H. 1256. Scribe, not known.

Beginning and end as usal.

No. 58. رسالۂ راحت جان *

RISĀLAHI RĀHAT JĀN.

Substance, paper. Size, 10¼ × 6½ inches. Pages, 41. Lines, 15 on a page. Language, **Urdu** Character, Nasta'līq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgah. مولانا باقر آگاہ

In the same volume as D. No. 52, above; begins on fol. 158 *b*.

This tract deals with the peculiarities of the Prophet's character, based on the Quranic verses and narrations. The four aspects of his character, which are dealt with in this, are expounded in the following verses :—

قسم اول جو اتهي فرض اوس اوپر
نيں اتهي امت كون شركت اوس بهتر *

قسم ثاني جو اتهي شہ پر حرام
ہور اتہي امت پہ جائز اي ہمام *

قسمُ ثالث جو اُتهي شہ پر حلال
ہور تهي امت پر حرام اے جگ اوجال *

قسم چوتهي ميں ہي فضايل تو جان
كہ ديا ہي حق اوسي كرمان پان *

The date of composition is not mentioned, but the probable date is A.H. 1185, the year in which the preceding five tracts were composed. The title of the work is contained in the following verse appearing on fol. 160 *b* :

راحت جان اس رسالي كا ہي نام
اہل دلكون اوس سون راحت ہي مقام *

The copy consists of six hundred and two verses. Gilt bordered. 'Unwāns, in red ink.

Date of transcription, A.H. 1256. Scribe, not known.

Beginning :

حمد بيحد اؤر ثناے بي عدد
ہي سزاوار خداوند صمد !!!
عرش و كرسي سات دہرت و سات كم
علم ميں جس كي ہي اک ذرے سون كم *
جس كا ہر مخلوق ہے سر عظيم
كيا كرے كوي وصف اوس كا اي سليم *

End :

دل کو میرے کر تري انست نصیب
تن کو میري قوت و صحت نصیب *
ہور شہادت پر میرا انجام کر
ہور مدینے بیچ میرا کر مقر *
راحت جان یہان ہوا پورا تمام
از طفیل مصطفی شاہ انام *
تمت تمام شد بتاریخ ۱۹ رجب المرجب سنہ ۱۲۵۶ ہجري *

No. 59. رسالۂ من درپن *

RISĀLAH̲-I MAN DARPAN.

Substance, paper. Size, 10¼ × 6¼ inches. Pages, 220. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Baqir Āgah. مولانا باقر آگاہ

In the same volume as D. No. 52, above ; begins on fol. 179 *b*.

An elaborate treatise dealing with the miracles of the Holy Prophet, with numerous illustrations, from the Quran and Traditions. The work was probably composed in A.H. 1206. The title of the work appears in the following verses on fol. 183*a* :

مین من درپن رکھا ہوں نام اوسکا
جلا دینا ہي دل کو کام اوسکا

Gilt-ruled margins. 'Unwāns' in red ink. Arabic passages in Naskhī character.

Date of transcription, A.H. 1257. Scribe, not known.

Beginning :

الهي کیا کہوں اوصاف تیري
کہ عقل و فکر یہاں حیران ہے میري *
ہے کیا طاقت میري عاجز بیان کو
کہ کھولي حمد میں تیري زبان کو *
کہان ہمت ہے ملک نارسا میں
کہ بولي یک سخن تیري ثنا میں *

End :

حیات و موت کر ملت میں اوس کي
ہمارا حشر کر امت میں اوس کي *
بحمد اللہ ہوا یہ نسخہ آخر
بحق مصطفی سالار فاخر *
تمت تمام شد این رسالۂ بابرکات بتاریخ ۲۲ محرم الحرام
سنہ ۱۲۵۷ ہجري روز چہارشنبہ *

No. 60. رسالۂ من جیون *
RISĀLAH-I MAN JIWAN.

Substance, paper. Size, 10¼ × 6¼ inches. Pages, 58. Lines, 15 on a page. Language, Urdu Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.
Extent, complete.
Subject, Theology.
Author, Moulānā Bāqir Āgah. مولانا باقر اگاہ

In the same volume as D. No. 52 above ; begins on fol. 295*b*.

This deals with how a true Muslim should express his love and devotion to the Prophet.

The date of composition of this work is noted in the following verse on fol. 322 *b*.

بارا سو اور تھي چھي برس جب
یہ نسخۂ خوش ہوا مرتب
A.H. 1206.

The name of the work is mentioned in the following verse on fol. 298*b* :

من جیون اسي ہي نام دلخواہ
ہی اس سي حیات ہر دل آگاہ *

The copy consists of eight hundred and eighteen verses. Gilt-ruled margins. 'Unwāns, in red ink.

Date of transcription, A.H. 1257.

Scribe, not known.

Colophon of the هشت بهشت on fol. 324.

تمت کتاب بابرکات هشت بهشت من تصنیف حضرت مولوي
محمد باقر آگاہ رحمتہ اللہ علیہ بتاریخ نہم صفر المظفر
سنہ ۱۲۵۷ ہجري بروز جمعہ بوقت دو پہر بعون الملک الوہاب *

Beginning :

اے جو تیرا وجود عالم
تجہہ علم سے ہے نمود عالم *
ہے مہر سي تیري عین اشراق
ہر ذرۂ انفس و آفاق *

End :

دو جگ منی اپنا مجکون کرتون
مت مجکون لجا ادہر اودہر تون *
نت ہوے خدا سي در سب اوقات
روضي پہ تري سلام و صلوات *

No. 61. رسالۂ من لگن *

SŪFISM

RISĀLAH-I MAN LAGAN.

Substance, paper. Size, 7¾ × 5¼ inches. Pages, 170. Lines, 11 on a page. Language, Urdu. Character, Nasta'līq. Condition, good. Mode of writing, fair. Appearance, old.

Extent, complete.

Subject, Sūfism (Poetry).

Author, Moulānā Qādhī Mahmūd Bahrī. مولانا قاضی محمد بحری

A sufico-ethical treatise in the Dakhani verse. The date of composition is noted in the following verse appearing on fol. 84b :

ہجري تو یہي کبتک برس تھے
بارا اوپر یکسو سرس تھے

تب میں اپس کیا ہي بالا
اس جگمیں یو قدر نے رسالا

In the verse quoted above, the date is not clearly specified, but it appears that the probable date of composition was A.H. 1111. The poet lived during the first half of the twelfth century of Hijri era. When he died is not known, but it is certain that he was alive in A.H. 1117 (i.e.) A.D. 1705, as the date of composition of his 'Arūdh-i 'irfān عروض عرفان (noticed in A.S.B. catal.', P. 616) was A.H. 1117. The fact that he flourished during the twelfth century A.H. is contained in the following verse appearing in fol. 15b.

اي بهاي یو باروین صدي ہے
نیکي کون دبا بدي بدي ہے

It seems that Bahri was a native of Gurgi ' گرگی a village in the suburb of Bijāpūre. His father was Bahr al-Din the Qadhi of گرگی who came over to Bijāpūre in A.H. 1095. Details are not available regarding the life and works of the poet. The following extracts from the MS. illustrate some of the salient features of his life :

میں کو تہرپ چھوڑ بہار آیا
دالان میں اس دني کے دہایا *

جب برس چہار گلے گذر تب
آ سامنے مکہہ دیکھائي مکتب *

بسم اللہ جھي کہی کہو ہاں
میں بول اٹھیا رحیم و رحمان *

یعني تہي بیڈي بہے ذہن زیرک
چہر دنگ تہے جوان اوڑ پیرک

(fol. 13 *b.*)

چالیس برس یہي تہي مستي
یو شعر یو شاہدان پرستي *

ہوا شعر بہے بہانت بہانت کا تہا
سہو بہانت جو مبک سانت کا نہا *

ہندي تو زبانچہ ہے ہماري
کہنے نہ لگي ہمن کو بہاري *

(fol. 14 *c.*)

بولیا کہ بڈہا ہوا ہون بیہوش
نا تن میں ترنگ نہ جیو میں جوش *

نا چک میں ہے چک نہ ہاتمین پیر
اب مجکون رکہو معاف اي میر *

بولے جو نہیں ہے طبع پربل
موزوں کو بسار بولا مہمل *

اس بات کون جب کہہ یک دیا گوش
تب من میں لیا یو من لگن جوش *

دستور عمل ہے عاملان کون
دارو ہے دکہي بہري دلان کون *

(fol. 15 *a.*)

میں شعر تو بول جانتا نیں
یو نپٹ نپٹ پہچانتا نیں *

مجکون نہ سفر سبق نہ صحبت
گوگي منے کڈي یو عمر اکارت *

مکتب کون کس اب تلک گیا نیں
مخدوم سون کس ملک بہیا نیں *

یک صرف مجہي نہ کن پڑایا
ڈالي چہاڑ یا نہ جہڑ جہڑایا *

صحبت تو نیں کدہے کسے سون
ہندي نہ دکہنے نہ فار سے سون *

نا سنگ کدہے سخنوران کا
نا رنگ ہي عشق پروران کا *

نا نظم کے دوست نثر کے یار
اس مت سون مجہي کیئے خبردار *

جس في المثل اُن منے اول مان
دیوي تو سري سو شاہ برہان *

تہا باپ میرا مرید اس گہر
اس گہر سوں کیا اپس کوں گوہر *

مجلس میں مري اتہا سدا کال
اس شاہ کے کلام کا ہوں دنبال *

اب سے تو شکر کر چہوڑ بے گوڑ
بہرپ کر اتال بس یو مذکور *

(foll. 85 *b*, 86 *a*).

Further information regarding the life and works of the poet may be found under D. No. 617, iii, ii.

The present work was once popular among the Muslims of the Dakhan. It was widely read and committed to memory. Even today many of the old folk recite the verses. This work has been printed. The present Manuscript is apparently old.

The work is divided into the following 'Unwāns :

1. on fol. 9 *a*, beginning : درحقیقت سربیان مولانا حضرت شیخ محمد باقر نور

مولا کے محب بني کے نایب
مانس نہیں مظہرالعجایب *

2. on fol. 12 *a*, beginning : درمدح بادشاہ دین پناہ سلطان اورنگ زیب غازی

اب بول توں مدح بادشاہ کا
ہور اوسکے کمایت کلمہ کا *

3. on fol. 13 *b*, beginning : سبب تصنیف اس رسالہ

میں کرتہوں چہوڑ بہار آیا
دالاں میں اس دي کے آیا *

4. on fol. 15 *b*, beginning : درشکایت روز کار

اي بہائي یو باروین صدي ہے
نیکي کوں دبا بدي ہے *

5. on fol. 17 *a*, beginning : در وعظ واصیحت مقیم مساجد

اے ڈوہ میں اس ہوس کے ڈوبے
کانٹے ہیں ہوا کے یکچہن چوبے *

6. on fol. 22 *b*, beginning : — در طلب حق عطاق

کي دیس بہوت رہے سو تہوڑي
بہتر جو پرت پیاسوں جوڑي *

7. on fol. 25 *a* beginning : درحکایت درویشے

اي خاص خدا کے خاص ہوا جہ
مستہ خاص پنا خلاص ہوا جہ *

8. on fol. 32 *b*, beginning : -- در بیان عرفان

پستے او جو ہے نش اوس خدا کے
بس جان حقیقت اوس خدا کے *

9. on fol. 44 *a*, beginning : دربیان وجور ملکوتی

اي دوست اون جو سکشمے ہے
کچہ بول جو جادو میں جمي ہے *

10. on fol. 57 *b*, beginning: در بیان چندےن از اسرار دل و نفس

کہ مجکون کہے جو کوئے کامل
یک بات اے دوست دو سر اول *

11. on fol. 60 *b*, beginning : -- دربیان اسرار بیخودی و ذکر منصور وانا الحق

کہتے ہیں جو بیخودي کے بن یار
دیتا نہیں درپن اؤر مدار *

12. on fol. 73 *b*, beginning : --- دربیان مرگ مجازی و حقیقی

جن مرگ کے مرم سون ہي محرم
مرتا نہیں جیوتا ہے جم جم *

13. on fol. 77 *b*, beginning : دربیان عشق

اي عشق شراب کے چھکے ہو
پاوے میں پریت کے بھکے ہو *

14. on fol. 84 *a*, beginning : خاتمۂ کتاب

جیونکہ جو ہے بے بدل جوت کا
ہر یک جو کہو ہے معرفت کا *

دم دیہ میں ہي تلک میرا رب
کر مجکون دکھائیا مرتب *

'Unwāns' in red ink.

Date of transcription and the name of the scribe not mentioned.

Colophon, in red ink on fol 1 *b* :

آغاز رسالہ من لگن عشق بیہردہ محمود بحري ساکن وطن گوگي است
غفراللہ ذنوبہ در توحید باریتعالے عزاسمہ *

Beginning :

اے روپ ترا رتے رتے ہے
پربت پربت پتي پتي ہے *

پربت میں روک نہ کم پتي میں
یک رہے راس اؤر راتے میں *

یوں بھي کہا نہائي تجکون
جو بیچ جگت کے جانیے تجکون الخ *

End :

خاموش کون بولتے پرس ہے
کہتے کون کہیں کہ بوالہوس ہے *
یو جیا ہي عبث ہوس کیتیں ہوش
کر ہوش ہوس مے فراموش *
اک اصل پوچھ نہ جہانون اوپر
کر ختم خدا کے ناون اوپر *

تمت تمام شد *

No. 62. اشارة الغافلين *

ISHĀRAT AL GHĀFILĪN.

Substance, paper. Size, 8¾ × 5½ inches. Pages, 414. Lines, 15 on a page. Language, Urdu, Character, Nasta'līq. Condition, good. Mode of writing, fair. Appearance, old.

Extent, complete.

Subject, Sūfism.

Author, Muhammad 'Āshiq Hoashī. محمد عاشق ہوشی

An ethico-mystical work in the form of a Mathnawī, principally based on the verses of the holy Quran, Traditions and a number of Persian verses, with their mystical significance in Dakhani verse, by Muhammad 'Āshiq Hoashī. He flourished, it appears, during the region of Wālājāh, the Nawāb of Arcot, who ruled over the Carnatic from A.H. 1162 to A.H. 1210, A.D. 1749—1795. The date of composition of the wo.k is recorded in the following verses, on fol. 70 *b* :

محرم کے چھٹے بوقت عصر
کہ سن گیارا سو تھا چھتر اوپر *
ہوا ختم شاعر دوشنبہ کے روز
ولي اس میں کہنا تھا باقي ہنوز *

The 6th Muharram, A.H. 1176.

The title of the work appears on fol. 2 *b* in the following verse :

سنو نام اوسکا سو اي مسلمین
کیتے اوسکون اشارة الغافلین *

Verse :

It is very difficult to find out the exact name of the poet.

It is only from the following verse on fol. 70 *a* that the title Muhammad 'Āshib Hoashī has been traced out :

یو تصنیف محمد جو عاشقي کر
تخلص جو ہوشیکا دہر وس اوبر *

Muhammad 'Āshiq is one of those poets of the Dakhan, like Amin al-Dīn 'Ali Khān Giryān امین الدین علی خان گریان the author of Tāed al-adād تائید الاعداد

Beginning:

ہا ہو ہے اس کا بھی کر ابتدا
خدا کے ہو طالب کون ہوے فایدا *
اللہ نام اول لے بولوں انگے
توں دیتا ہے اس کون جو تجکن منگے *
تو داتا ہے تیرے سوں منگتے ہیں سب
کواتا ہے توں سب سو منگنیاں کا رب *
کئے جونچہ جسکے ہے دل بیچ خاص
تو دیتا ہے اسکوں نکرتا نراس *
تجھے چھوڑ کر جاوے دسرونکے گھر
سبب جو بسر نیکا ہے بے بصر *
و لیکن وہاں بھی تو ہیں ہے سبحان
بشر کی کیا قدرت کرے کسکو واں *
جو دیتا دلاتا تو ہے میرے رب
یو تیری سو ظاہر کہ ہاتاں ہیں سب *
و لیکن میرے میں کہوں کیا مجال
کروں میں جو تیری خدائیکا خیال *
عجب ہے تو حکمت میں ہے کار ساز
تیرا تو نجہ جانے یو راز و نیاز *
تو ایسا سکتوار ہے پاک ذات
نکرنے میں آتی ہے تیرے صفات *
کہ جب توں اتھا کنج مخفی بہتر
نتھا کس کوں معلوم کیوں تھا مگر *
~~چھپایا تھا کیا آپ کو آشکار~~
نکل شوق سوں ویدنجہ پردیکے بہار *
بزان وہاں سیتے ایک صورت پکڑ
رکھیا نام صورت کا آدم ککر *
سو اوس نام سوں آکر ظاہر ہوا
فرشیتاں سوں سارے وہ سجدہ لیا *
او سب بات کا اسکے تیں ہے سکت
کسی بات کانیں ہے اوسکوں لرث *
اول میں اتھا آپ آپے احد
احد سوں ہو احمد پکڑ جسم و قد *

End :

حدیث اس یور کھتا ہوں شاہد گواہ
تو رکھہ سنکے مطلب پر اوسکے نگاہ *

کہوں ذات تو صفت آتا نظر
کہوں صفت تو ذات آتا نظر *

گر گوئي توبے چوں تو باچوں دسے
اگر گوئي باچوں توبے چوں دسے *

اگر کو نہ بے تن تو با تن ہے او
اگر کو نہ باتن تو بے تن ہے او *

عجب اس کا اسرار ہے کرم کوں
نہ کہنے میں بھید آتا ہے یوں *

کہا جاں تلگ تھا سو کہنے کا حد
ولے ایک تیرا اتنا باقي سند *

ختم اس سخن پر کیا میں کیاب
کہ عالم و جاہل جو ہوے لا جواب *

Colophon.

بو تصنیف محمد جو عاشق نے کر
تخلص جو ہوشیکا دھراوس اوپر *

ہے بارا وطن مجھہ سوں تم اے یار
رہتا ہوں اپنا پیشتر قصہ منجھار *

وکن میں عجایب شہر پیز ہے
یو آدم کے کونجي میں کشمیر ہے *

جو پے پیر ماراں ہے کیتے خراب
کیا ہوں اونو واسطے یو کتاب *

یوں سنکر جو ایماں لا اس اپر
پکڑ پیر انپڑے خدا کوں بشر *

یو آیت حدیثاں بھي درقول سوں
کیا ہوں جمع لا یک یک بول سوں *

محرم کے چھٹے بوقت عصر
کہ سن گیارہ سو تھا چھتر اوپر *

ہوا ختم شاعر دوشنبہ کے روز
سنو اس میں کہنا تھا باقی ہنوز *

سنو اے مسلمان بھایاں تمام
جو ہوتا ہے اب یہاں سو آخر کلام *

کہ جس وقت ہوا ہے ختم یہ کلام
تو بھیجو نبی پر درود ہور سلام *

الٰہی لکھن ہار کون نام دے
پڑ ہنہاری کے دل کون آرام دے *

سنن ہار کے دل کون رکھہ تو جو شاد
ہر یک دیکھی تون برلا مراد *

ہزار ان درودان ہزاران سلام
بحق محمد علیہ السلام *

کہ تمت کیا ہوں مبارک گھڑی
لکھا آرزو دل منے رکھہ بڑی *

تمت تمام شد کارمن نظام شد *

No. 63. مثنوی مرات الانوار *

MATHNAWĪ-I MIRĀT AL ANWĀR.

Substance, paper. Size, $10\frac{1}{4} \times 9\frac{1}{2}$ inches. Pages, 41. Lines, 20 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing not good. Appearance, new.

Extent, complete.

Subject, Ṣūfism (Poetry).

Author, Shāh Walī Allāh Qadirī. شاہ ولی الله قادری

Begins on fol. 1 *a*.

A restored copy of the same work as that described under D. No. 26, I., I. It appears that both the transcripts are copied from the MS. dercribed under D.No. 431 III, I. The arrangement of the pages in all the three copies is not in proper order. Many of the folios are misplaced. The following passage, for example, appears on fol. 2 *b*, It seems, to belong to a different work styled Risālah-i. Wajūdiyyah.

'رسالہ وجودیہ

الحمد للہ رب العالمین.............بدان اے عزیز کہ رسالہ وجودیہ تصنیف شاہ منیر اللہ قدس اللہ سرہ العزیز طالب خود بیان فرمودہ است اورا وجود روشن کرد در بیان پنج عناصر وبسے پنج کند وغیرہ ہرچہ درعالم افاضست درو جود آدمی بیان فرمودہ این رسالہ فقیر حقیر شاہ ولی اللہ قادری خاک روب درگاہ حضرت شاہ حبیب اللہ قادری قدس اللہ سرہ العزیز براے سالکان راہ یقین.............بزبان دکھنی بنظم آوردہ.........رسالہ وجودیہ مذکور این است بر چہل وچہار ابیات مرتب نمودہ شد"

In many places the metre of the poem also varies.

Details regarding the life and works of the author are not available. It seem probable that he is identical with Shāh Walī Allāh of Trichniopoly, the spiritua guide of Moulānā Bagir Agāh.

Date of transcription and the name of the scribe, not known.

Beginning :

سراون اسي جن محمد کا نور
اپس نورستي کيا ہے ظہور *
بھي نور محمد سوں سب شئي کيا
محمد کوں سب پر بڑائي ديا *

End :

صلوة الله سلام الله بھي ہور آل پر ہر دم
وہي رہبر وہي سرور وہي مہتر وہي خاتم *
ختم خاتم پہ کيا ميں کتاب مرآة الانوار
اسي نارو کے برکت سوں کہولينگے معانيکے اسرار *

No. 64. مثنوي مرات الانوار *

MATHNAWI-Ī MIRĀT AL-ANWĀR.

Substance, paper, Size, 7¾ × 4¾ inches. Pages 45. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, slightly injured. Mode of wirting, good. Appearance, old.

Extent, Complete.

Subject, Sūfism (Poetry).

Author, Shāh Wali Allāh Qādiri. شاہ ولی اللہ قادری

Begins on fol. 1 *a* of the MS. described under D. No. 431, III, I.

Same work as that described under D. No. 63 above. Here also many pages are misplaced. Fragments from Tarjumah-i risālah-i Wajūdiyyah ترجمۂ رسالۂ وجودیہ Panj ganj پنج گنج and Risālah-i-'aqāēd-i Dekhani رسالۂ عقاید دکھنی intervene between them.

Date of transcription and the name of the scribe, not known.

Beginning and end as usual.

No. 65. رسالۂ تصوف *

RISĀLAH-I TAṢAWWUF.

Substance, paper. Size, 7½ × 5¾ inches. Pages, 16. Lines, 11 on a page. Language, Urdu. Character, Nasta'liq. Condition, slightly injured. Mode of writing, fair. Appearance, old.

Extent, complete.

Subject, Sūfism (Poetry).

Author, Muhammad Mīrān. محمد میران

Begins on fol, 1 *b*. The other work herein is Risālah-i tasawwuf in prose .

A short semi-sūfic treatise in the Dakhani verse. Nothing is known about the author. He calls himself Muhammad Mīrān. When he lived, is not known. It appears that he was a native of Kālāhasti in the District of Chittoor. One Pir Hussaini seems to be his spiritual guide. The following lines appearing on fol. 9 *a* illustrate the above points :

پیر حسینی میر پیر　　عبداللہ کو تو ہی دستگیر *
اللہ مجھہ پر کرم کر　　برکت محمد پیغمبر *
یہاں یک کیا تھا مجھہ فام　　ختم نبی پر ہوا تمام *
لکھا محمد میران اسی　　ہر یک کسکون نادر دسی *

The title of the work appears on fol. 1*b*.

Date of transcription and the name of the scribe, not known.

Beginning :

اول اللہ ہو ہی قدیم　　گنج خفی میں آپ مقیم *
پنج ذکر سون یکتا ہے　　جلی قلی روحی سری خفی *
آپسمیں تاپ تھا خفی　　اندیشہ کیتا سو سری *
دیکھا اپس روحی سون　　بوجیا اپس قلبی سون *
جلی ذکر کی میانی ان　　بتی کہا ہی کن نیکون *
محمد ہو کر نکلیا بہار　　برقع خ کر کر اظہار *
پنجتن میانی آپسی آپ　　ہہ ہہ تمذیں پنجتن سب *
ذات خدا کی نور جھلک　　جیو صو پیو ہی دیکھہ الک *

End :

جو ہی مسلمان یاد کرو　　دلکی پتی پر نقش بہرو *
تمام کیا نام پر واہب کی　　برای صاحب میانصاحب کی *
اگر کوئی دعوا کری اسکون　　دوزخ روزی ہووی اوسکون *

No. 66. رسالہ تصوف *
RISĀLAH-I TASAWWUF.

Extent, complete.
Subject, Sūfism (prose).
Author, not known.
Appearance, old.
Begins on fol. 9*b* of the MS. described under D. No. 65 above.

A short sūfic treatise in the Dakhani prose, by an anonymous author. It is illustrated throughout with numerous quotations taken from the holy Quran and the sayings of Shaikh Muhaid al-Dīn 'Arabī. This Shaikh is not identical with Muhaidul- Dīn Muhammad bin'Alīal-Tāīal-Hātimī, called Ibn al-'Arabī (b.A.H. 560d A.H. 638), the reputed author of the famous Arabic work styled Al-futūhātal-makkiyyah. — الفتوحات المکیۃ

The present work is attributed to Shaikh Muhaid al-Din'Ar whos eidentiy is not known. The following colophon appears on fol. 9 *b*:

رسالہ تصوف من تصنیف حضرت شیخ محي الدین عربي رحمتہ اللہ علیہ *

Some of the verses are not properly quoted. The name of the author does not appear anywhere in the MS. Arabic passages are in Naskhi character.

Date of transcription and the name of the scribe, not known.

Beginning :

حضرت شیخ محي الدین عربي روایت کئي ہیں کلمہ کون پانچ جنس سون بوجنا ہي یون کوي نابوجیگا تو اوسکي مسلماني اوٗر اوسکي نقیري حرام ہي سن طالب اول لا دسرا الہ تسرا الّا چوتھا اللہ پانچوان ہو سن طالب اول لا کہي تو معنا دو جنس سون ہوتا ہي لا نفي بہي ہي اثبات بہي ہي بوجنا مرشد کامل سون خدا کہا لیس مومن و یجتمعون في المساجد و یقولون لا الہ الا اللہ برسم نہو منافق ـ خدا کہا مسجد میں بیٹہ کر یون کلمہ بولتي ہاین سو مومن نہوي او منافق ہاین الخ *

End :

محي الدین عربي بعض عارفان تنزیہ و تشبیہہ دونو کون دو جنس سون بوج کر کمالیت کون پونہچکر شر علي محملین رہي سن طالب جو کوي کلمہ کا منزل مقام مرتبہ کون بوجکر کمالیت کون نپہچي سوا نو کو واصل کہا جائیگا *

No. 67. رسالہ تصوف *
RISĀLAH̲-I TASAWWUF.

Substance, paper. Size, 10 × 9 inches. Pages, 5. Lines, 20. on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, Sūfism (Poetry).

Author, Muhammad Mīrān. محمد میران

Begins on fol. 1*a*. The other work herein is Risālah-i tasawwuf in prose. Fol.10 *b*.

A restored copy of the work described under D. No. 65 above. Date of transcription, A.D. 29th November 1942. Scribe, Muhammad Gouth.

Beginning and end as usual.

No. 68. رسالہ تصوف *
RISĀLAH̲ TASAWWUF.

Substance, paper. Size, 10 × 9 inches. Pages, 9. Lines, 20 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, sūfism (Prose).

Author, not known.

Begins on fol. 10 *b* of the MS. described under D. No. 67 above. A restored copy of the work described under D. No. 66 above.

Date of transcription, A.D. 29th November 1942.

Scribe, Muhammad Gouth.

Beginning and end as usual.

No. 69. * رسالۂ عقاید دکھني

RISĀLAH̲-I 'AQĀED-I DAKH̲ANĪ.

Substance, paper. Size, 10¼ × 9⅛ inches. Pages, 15. Lines, 20 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, Sūfism (Prose).

Author, not known.

A short treatise in Dakh̲ani prose on sūfic maxims and principles. Neither the name of the author, nor the title of the work appears anywhere in the MS. The present work seems to be a restored copy of the MS. described under D. No. 431, III, I. A similar copy is contained in the MS. described under D. No. 26, I. I. In neither of the three copies the correct title of the work can be ascertained. The present title appears only on the fly-leaf of the MS. Fol. 13 *b* to 14 *b* contain short notices in Persian on the "Twelve Imāms" The date of composition is not mentioned.

Date of transcription, A.D. 1929–30. Scribe, not known.

Beginning :

الحمد للّٰه رب العالمين والعاقبت للمتقين و درود بے عدد بر سيد المرسلين
صلي اللّٰه عليه وسلم ـ اے فرزند گيتي ايک باتان خدا کي پہچانت کي
بولتا ہون خوب سن آؤر پہچان کسي نا محرم کے حضور يہي باتان نا ظاہر
کرے اگر ظاہر کريگا تو کافر ہويگا ہور سدا سو ديوانه ہويگا نعوذ باللّٰه منها
.... يعني پہچانو خدا کون ثابت باتان سون يعني
پير ہور مرشد کي باتان سون ہور پہچانے تو خدا حاصل ہوتا ہے الخ *

End :

ہور دل مين اوس ذکر کا خلاصه معلوم ہوئے ہميشه تمام عالم کون ہور
اپسکون وہي ہے کو ديکھنے سون ہور اسکے شوق ہور خوشحالي ہور لذت پاوے
کے سبب تمام اپسکو فراموش ہور محو در محو ہوا ذره جي اپڈا ہي نيا
يا نه در ہيا تو اس حال کون ذکر خفي بولتي ہين ....
معصوم قاسم ابن امام تقي عليه اسلام درسه سالگے شهيد شدند منصور بن ناصر
بن ابراہيم لعنه عليه المدفون في النہري *

POERYT.

No. 70. قصائد و ہزلیات سودا *

QASĀĪD WA HAZLIYĀT-I SOWDĀ.

Substance, paper. Size, 9⅝ × 6⅛ inches. Pages, 332. Lines, 14 on a page. Language, Urdu. Character, Nasta'līq. Condition, slightly injured. Mode of writing, fair. Appearance, old.

Extent, incomplete.

Subject, Poetry (Kulliyāt).

Author, Mirzā Rafial-Dīn Sowda, -- مرزا رفیع الدین سودا

A short collection mainly of Satirical poems and Qasīdahs (panegyrics), composed by Mirzā Rafīal- Dīn Sowdā (A.H. 1125 to 1195; A.D. 1713 to 1781), a great Urdu poet, who enjoyed the reputation of being one of the best Qasīdahh -writers and surpassed his predecessors and contemporaries in satirical and humorous description of persons, things and places. Besides Qaṣidahs, he composed a number of Ghazals, Qita'āt, Mukhammasāt, Ruba'āt, Fardiyāt and Mathnawiyāt.

For further information regarding the life and poetic works of Sowdā, refer to F.J. Blumhardt's India Office Library Catalogue of the Hindustani Mss. PP. 76–80. The poems of Sowdā have been repeatedly edited, arranged, lithographed and printed (vide J. F. Blumhardt's catalogue P. 77).

The present copy is defective both at the beginning and end. It opens abruptly with:

برنگ کوہ رہ خاموش حرف نا سزا سنکر
کہ تابد گو صداے غیب سي کهیچي پشیماني *

The poems are not alphabetically arranged. The copy consists of a few Ghazalss, Qasidahs, Mathnawiyāt and Mukhammasāt. They are classified and arranged as, follows:

(1) Ghazals, on fol. 1 *a*, beginning:

برنگ کوہ رہ خاموش حرف نا سزا سنکر
کہ تابد گو صداے غیب سے کهیچي پشیماني *

(2) Qaṣīdahs, on fol. 3 a, with headings or 'Unwāns in red ink.

These consist of poems in eulogy of the great Imāms, Ḥadhrat 'Alī, the holy Prophet (peace be on him), 'Ālangīr II, and nobles and other men of eminence of his time. The Qassịdahs are not properly arranged ; a few Ghazals intervene between them.

First Qaṣīdah, in praise of Hadhrat Imām Hussain, on fol. 2*a*, beginning:

سواد خاک نہ کهیچونکا منت دستار
کہ سر تو شب لکهي اي میري بخط غبار *

Qasīdah, a satire against Moulvī Sājid, on fol. 92 *a*, beginning :

سناہي ميں يہ كسى ني بمدعاي نساد
كہا ہي مولوي ساجد سي جا كي شاہ باد *

(3) **Mathnawiyaāt**, in satires, on fol. 96 a, beginning :

كيا ہوا يارو وہ نسق هيہات
ليمون كي چور كا كٹى تها ہات *

Spaces for 'Unwāns of a few Mathnawiyāt are left blank.

A few Qasīdahhs intervene between the above satirical Mathnavis.

(4) Mukhammasāt, on fol. 142 *a*

جاي دنيا سي يہ دل اؤر وفاداري دل
ايک غم ہو ويتو ہوسكتي ہے غمخواري دل *

Date of transcription and the name of the scribe, not known .The copy appears to be very old.

Beginning :

برنگ كوہ رہ خاموش حرف نا سزا سنكر
كہ تابد كو صداے غيب سي كهيجي پشيماني *
نہيں غير از ہوا كوئي ترقي بخش آتش كا
نفس جب تک ہے داغ دلسي فرصت كيونكي ہو پاني *

End :

جہاں وہ پنہاں درختونكي اؤر كہني كہني پات
نہ وہ درخت ہيں اب وہاں نہ آدمي كي ذات *
كوئي نہيں مردي .. .. نہ ريسماں نہ دول *

No. 71. چمن ناز *

CHAMAN-I NĀZ.

Substance, paper. Size $8\frac{3}{4} \times 6$ inches. Pages, 178. Lines, 20 on a page. Condition, much injured. Mode of writing, fair. Appearance, new.

Extent, complete.

Restored in 1926–27 from D. No. 17. Part I, Vol. 1.

A rare Mathnawī in Dakhnī verse, composed by Miskin. The original MS. from which this copy is transcribed, is styled مجموعۂ مثنويات مسكين Majmù'ah-i Mathnawiyāt-i Miskin. The title of the work is contained in the following verses.

چمن ناز قصہ کا یو نام ہے
جو نازاں سو عالم کو سب کام ہے *

(fol. 3 *b.*)

چمن ناز کر اوس رکھا نام ہیں
جو باد ہور باران سے کچھ کام نیں *

(fol. 88 *a.*)

The actual name of the author is not known.

It appears that the poet was alive in A.H. 1164.

Important extracts from the present copy are given below :—

اگر کوئي دانش وري کر دیکھائي
غلط کچھ کہیا ہوں تو دامن دہنکائي *

.... ہیں اتہا فارسي کو اب تمام
جو دکني سو مجہ کو نہ تہا التظام *

(پڑا) تہا ہیں جو فارسی سب تمام
جو رقعہ کا برت تہا میرا جو کام *

کتاباں پڑا فارسي سو مدام
جو دکني سو مجہ کون نتہا کو جبھي کام *

عجب پھول کند کند قصہ کریا
عجب ہار مضمون گل ہیں دہرا *

(fol. 3 *a*.)

مرا دوست تہا یک صاحب کمال
چندر شمس اسکے تھي انکي ابہال *

سرانا مرا کچھ مناسب نتہا
....

اگر او مجالس میں آکر کھرے
دیسي او جو مجلس جواہر چرے *

انکھیاں میں جو اس مرگ کا ناز تہا
نزاکت چلن ناز کا ساز تہا *

جو کردي اتھي چال میں اسکي سب
اوتہا ناچ مہوراں جو دنگ تھي عجب *

جو باتاں کري تو بھي مور چنگ
قدم جو رکھي تو بھي مردنگ *

چلي تو جو تال ہور بربط بھي
جو دامن کي کردي پوکنکري ہنس *

سراپا ہوں تھوڑا مجھي کام تھا
اگر جو سراتا تو دفتر ہوتا *

اشارا کيا وه منجھي استرا (اسطرح)
يو دنياں تو دو دن کا ہي سرا *

بڑي يادگاري بڑي يک عجب
عجب يک قصہ بول توں يک عجب *

قبوليا دل و جان سوں اس سخن
جو اس پر مرا تھا و سب جان من *

(fol. 4 a.)

There are numerous scribal errors throughout the copy. The style is hopeless. The copy contains a number of Ghazals composed by the author himself. The first page of the copy is missing.

The date of transcription and the name of the scribe not known.

No. 72. چمن ناز *

CHAMAN-I NĀZ.

Substance, paper. Size, $8\frac{1}{4} \times 6$ inches. Pages, 15. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, incomplete. مسکین *

Begins on fol. 52 *b* of the MS. described under D. No. 41 above.

Same as the above. Restored in 1942–43.

No. 73. مثنوي مير تقي *

MATHNAWĪ-I MĪR TAQĪ.

Substance, paper. Size, $10 \times 6\frac{1}{4}$ inches. Pages, 14. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, incomplete.

Restored from D. No. 16. Part 1, Vol. 1 above. For details regarding the life and works of Mir, refer D. Nos. 14 and 15. Part I, Vol. 1 above; and J.F.B. Cat., No. 164, p. 85.

No. 74. * ديوان سودا

DĪWĀN-I SAWDĀ.

Substance, paper. Size, 10¾ × 9½ inches. pages, 91. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Restored in 1942–43 from D. No. 20. Part I, Vol. 1 above. For details regarding the life and works of Sawdā, refer D. No. 70 above and J.F.B. Cat. No. 146, pp. 76–80.

No. 75. * ديوان ولي

DĪWĀN-Ī WALĪ.

Substance, paper. Size, 10½ × 9½ inches. Pages, 131. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Restored in 1942–43 from D. No. 4. Part I, Vol. 1.

This copy contains the poetical work of Walī, the celebrated poet of the Deccan. His well-known poetical work styled Raudhat al-safā روضة الصفا is noticed in J.F.B. Cat. No. 112, p. 59. Ethe, Ind. Off. Lib. Cat. No. 162; and Rieu Ī, p. 152 b.

Beginning :

جن ني عاشق كي چهره كون ديا هے يك بهار الخ *

End :

قربان ہوا اس چشم كي والا عصر پر عشاق كا تن من *

No. 76. * بياض اشعار متفرقه

BAYĀDH-I ASH'ĀR-I MUTAFARRIQAH.

Substance, paper. Size, 10½ × 9½ inches. Pages, 6. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, not known.

Begins on fol. 76b of the MS. described under D. No. 41 above.

Restored in 1942–43 from D. No. 7. Part I, Vol. 1.

No. 77. * بياض اشعار متفرقه

BAYĀDH-I ASH'ĀR-I MUTAFARRIQAH.

Substance, paper. Size, 10½ × 9½ inches. Pages, 4. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, not known.

Begins on fol. 8 ob of the MS. described under D. No. 41 above. Restorved in 1342—43 from D. No. 6 Part I. Vol. I above.

No. 78. اشعار ہندی *

ASH 'ĀR-I HINDĪ.

Substance, paper. Size, 8 × 4½ inches. Pages, 156. Lines, 9–10 on a page. Language, Hindi. Character, Nasta'liq. Condition, injured. Mode of writing, not good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 170 *a* of the MS. described under D. No. 197. Part III, Vol. 1.

This booklet contains many Hindi verses. Neither the name of the author, nor the title of the work is found anywhere in the MS.

Date of transcription and the name of the scribe not mentioned

Beginning :

.... اٹھہ بھامن بیٹھے بھون اسارین

کنچن کی کھنبیاں انکھین کچھ کنچک انچر ناتھہ سنبھارین *

End :

نھنچت نسبت میں انت ہے کنتھہ اننت اسنت کری بل میں

بن سین سریر نہ دھیر دھرے نے سریر کی پیدا راستھل میں *

No. 79. دوہرے

DAWHARAY.

Substance, paper. Size, 8 × 4½ inches. Pages, 66. Lines, 12 on a page. Language, Hindi. Character, Nasta'līq. Condition, injured. Mode of writing, not good. Appearance, old.

Extent, complete.

Begins on fol. 249 *a* of the MS. described under D. No. 197. Part III, Vol. above. The name of the compiler of these Hindi vesres is not mentioned anywhere in the MS.

Date of transcription and the name of the scribe not known.

Beginning :

آنسو و چلت نت برھئی اکت چوت کم کاج

سر منہہ پند بب کھنڈ کری سو آوت یہ باج *

End :

دہونم جو نکست مدھہ جل جانب ہوکا آھہ
.........بیوکن مذھبن کرکي ساھہ *

FICTION.

No. 80. اسرار عشق *

ASRĀR-I 'ISHQ.

Substance, paper. Size, 12¾ × 7¾ inches. Pages, 200. Lines, 27 on a page (including those on margins), Condition good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Ghulām Husayn Muhammad. غلام حسین محمد *

A very interesting love-story of 'Āqil and Nazarband Baygam, the two members of the royal family of Rome. The name of the author and his Takhallus are contained in the following verses appearing on fol. 99 *b*.

ہے مولود میرا غلام حسین
مدد میر مرے ہیں امام حسین *

تخلص تو میرا محمد ہوا
غلام اب میں میرا محمد ہوا *

He also calls himself 'Abd-al-Husain :

اور عبدالحسین بھی میرا نام ہے
یہی نام سے مجھکو اکرام ہے *

The author is quite probably identical with the author of the Raudhat al-Sālihīn, a copy of which is found in the British Museum. The date of composition of this Mathnawī and the name of the author are found in the following verses on page 551 of the " Yurup men Dakhanī makhtūtāt ". " یورپ میں دکھنی مخطوطات "

بارہ سے سن یہ اٹھوان تھا سن
جبکہ اس نظم سے غلام حسن *

ہوا فارغ ببرکت حضرت
بر محمد و آل او صلوات *

A. H. 1208.

A.H. 1225 is the date of composition of the present work. This date is contained n the following verses appearing on fol, 99*b*. It may also be noted that according to the author's own statement, the work was commenced A.H. 1222 and was finished in A.H. 1225.

یهہ حاصل ہوا ہیگا جب تجھکو گنج
تھاسن ایک ہزار دوصد و بست و پنج *

شروع جو کیا میں یہہ قصہ کیتیں
تھا بارا سے بائیس وہ سن و یقیں *

میں چھوڑا تھا آدھا بناکر اسے
جو کچھہ فکر مجھکہ پڑی آن کر *

ہوا ہے بفضل خدا یہہ کلام
تھا بارا سے بست و پنج میں تمام *

From the verses cited above it can easily be presumed that the author was alive between A.H. 1208 and A.H. 1225. Some of the following chronograms found at the end of the MS. also supports this view.

کچھہ اس میں نہیں ہے بفضل خدا
تو پھر دیکھہ ہے قصہ عشرت فزا *

اوسکا ہر مضمون اہل دل کہتیں
کہ دیا ہے پل میں یون سرتار عشق *

محبت کے رو سے یہ ہاتف کہا
کہ مقبول دل ہائے اسرار عشق *

سال تاریخ خواست چوں حیدر
شد ندا شاہد خوشي زسروش *

In some of the verses composed by his contemporaries, the poet is also called Nawwāb نواب.

از تصنیف نواب عالي مقام
چو شد داستان فرح اختتام *

بفضل خدا و بفضل نبي
کہا جبکہ نواب نے مثنوي *

The story begins on fol. 3 *a* with the following heading in red-ink :

آغاز داستان قصہ شاہ روم یعنے فیروز شاہ ....؟..... احوال گوید *

The opening verses of the story are :

خوشي سے پلا مجھکو ساقي شراب
کہ تا میں کہوں ایک کہاني شتاب *

خوشي سے پلا تو مئي پرخمار
کہ تا میں خوشي سیتي ہوں دلفگار *

کہ تھا روم کے ملک میں ایک شاہ
بہت خوبي و خلق کا پادشاہ *

سبھی پادشاہ دیوین اسکو خراج
سہاوے اسے روم کا تخت و تاج الخ

The following note appears at the end of the MS. on fol. 100 *b*.

این کتاب اسرار عشق بتاریخ دوم ماہ ربیع الاول سنہ ۱۳۲۲ ہجري روز چہارشنبہ بحسب خواہش حبیب النساء بہ قلم غلام جیلاني عفي عنہ اختتام یافت *

The margins contain many of the verses of the Mathnawī. The copy is well bound and covered in a nice cloth. The Mathnawī contains many Ghazals of the poet both in Persian and Urdu. It consists of five thousand and four hundred line .

The copy is dated Rabī'al-awwal, A.H. 1322. Scribe, Ghulām Jīlānī.

Beginning :

شروع میں کیا ہوں بنام کریم
کہ وہ ہیگا بیشک علي العظیم *

وہ واحد ہے یکتا وہ خلاق ہے
وہ معبود بر حق وہ رزاق ہے *

رسانندۂ روزي بندگان
کشا یندۂ کاروا ماندگاں *

وہ ہیگا کریم اور وہ ہے رحیم
وہ ہیگا قدیم اور ہے وہ حکیم *

وہ ہے پادشاہ زمین و زماں
وہ سب اپنے بندوں پہ ہے مہربان *

وہي ہے علی کل شی قدیر
نہیں کوئي اس سا وہ ہے بے نظیر *

وہ ستار ہیگا وہ غفار ہے

وہ قدوس و مومن وہ جبار ہے الخ

End :

تھا پنجشنبہ کا روز روز سعید

ہوا ختم یہ قصۂ با امید *

محمد ندے طول کر اوسکے بس

ہوس ہے تو تجھکو یہیں قدر بس *

تمام یہہ ہوا ہیگا اسرار عشق

ہوا گرم اسیتي بازار عشق *

کیا ہوں میں اب ختم قصہ کي بات

کہو آل احمد پہ ہر دم صلوات *

تمام شد اسرار عشق *

تاریخ گذر ایذدہ حسن اندین خان بہادر *

اگر دیکھے ذرا بہہ شعر والا

تو عاشق ہوے ہر تصنیف والا *

تو شہر شعر کا سردار و والي

رعیت ہیں تیرے مضمون عالي *

No. 81. (کتاب د بستان (دوسرا چمن *)

KITĀB-I DABISTĀN (DŪSRĀ CHAMAN).

Substance, paper. Size, 10¾ × 9½ inches. Pages, 79. Lines, 20 on a page. Condition, good Mode of writing, not good. Appearance, new.

Extent, complete.

Author, not known.

Ṛestored in 1942–43 from D. No. 23, Part I, Vol. 1.

This copy seems to be the second Daftar or the second part of the work styled Dabistān دبستان .

No. 82. قصۂ دلالہ محتالہ *

QIṢṢAḤ-I DALLĀLAḤ MUHTĀLAḤ.

Substance, paper. Size, 10½ × 9½ inches. Pages, 29. Lines, 20 on a page. Condition, good Mode of writing, not good. Appearance, new.

Extent, complete.

Author, not known.

Begins on fol. 25 of the MS. described under No. 41 above. Restored in 1942–43 from D. No. 21 Part, I, Vol. 1

No. 83. قصۂ جم جاہ *

QIṢṢAḤ-I JAMJĀḤ.

Substance, paper. Size, 10¼ × 8¾ inches. Pages, 7. Lines, 20 on a page. Condition, good Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Kamtarīn. کمترین *

Restored in 1942–43 from D. No. 10, Part I, Vol. 1.

The author's full name is Miyān Kamtarīn. He is also called Pīr Khān. He is an Afghānī, but spent the greater part of his life at Delhi and died in A.H. 1168. His name is mentioned in Qiyām al-Dīn 'Alīs Makhzan-i nikāt مخزن نکات, a copy of which is noticed in Ethe, Ind off-Lib. Cat., Vol. i, P. 360, No. 701. It is stated that Kamtarīn used to sit in the evening in the Chauk of Delhi, and to sell his poems which he had written on detached pieces of paper. There appears at the end of the MS. fol. 7*a* a prayer in Arabic which opens with : اللهم افتح لنا ابواب الرحمة and ends with برحمتك يا ارحم الراحمين *

No. 84. قصۂ لعل و گوہر *

QIṢṢAḤ-I LA'L WA GAUḤAR.

Substance, paper. Size, 10¼ × 8¾ inches. Pages, 27. Lines, 20 on a page. Condition, good. Mode of writing, not good, Appearance, new.

Extent, complete.

Begins on fol. 5 *a* of the MS. described under D. No. 83 above.

Restored in 1942–43 D. No. 11, Part 1, Vol. I.

'Ājiz was born in the Dakhan and died in A.H. 1187. The Mathnawī was probably composed after A.H. 1150. 'Ājiz has also left a Dīwān. This 'Ājiz is not identical with Sayyid Muhammad 'Ājiz, the author of the Qiṣṣah-i Malikaḥ-i-Misar قصۂ ملکہ مصر which was composed in A.H. 1100/ A.D. 1688.

The present work has been published at Madras in A.D. 1873.

No. 85. مثنوی سعد *

MATHNAWĪ- I SA'D.

Substance, paper. Size, 10¼ × 8¾ inches Pages, 10. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

(Poetry).

Begins on fol. 18 *b* of the MS. described under D. No. 83 above.

Restored in 1942–43 from D. No. 12, Part I, Vol. 1.

No. 86. * قصۂ دکہنی

QIṢṢAḤ-I DAKḤANĪ.

Substance, paper. Size, 8 × 5¼ inches. Pages, 24. Lines, 15–17 on a page. Condition, injured. Mode of writing, very bad. Appearance, old.

Extent, complete.

Author, not known.

A defective Mathnawī in Dakhanī verse. Neither the name of the author, nor the actual title of the work is to be found anywhere in the MS. Haydar Khān is probably the name of the author which is contained in the following verse appearing on fol. 12b.

الہے درم کرتوں مجھپر سرا

کے حیدر خان ...... تیرا گدا *

The hand writing is so bad that it is difficult to read the verses correctly. Secribal mistakes are found throughout the copy.

Beginning :

اول حمد بولوں الہے تیرا

توں ہے کہ پرورد عالم کیرا *

کروں حمد اللہ کا جیوں بار بار

سزا وار ہی حمداللہ کے تہار *

End :

الہے کرم کرتوں مجھپر سدا

کہ حیدر خان .. .. تیرا گدا *

کہ تجہ لطف سوں مجھکوں دیتا ہے

تیری وصل میں جم رہوں ......

No. 87. حکایات *

HIKĀYĀT.

Substance, paper. Size, 9⅛ × 5⅜ inches. Pages, 4. Lines, 17 on a page. Condition, injured. Mode of writing, ~~fair~~. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 74 *a* of the MS. described under D. No. 693, Part III, Vol. 2. Fragment of a large work in Dakhanī prose. It is an abridged version of an English original, translated by order of Dr. John Gilchrist into easy Urdu, for use in educational institutions. According to the statement in the preface, the original English work was rendered in to some of the Indian languages. The copy is defective at the end.

Date of transcription and the name of the scribe not known.

Beginning :

پہلا پند ہرن اور شیر ببر کي تمثیل ـ کسی وقت ایک ہرن شکاري کے ڈرسے بھاگ کر ایک غار کے اندر بیٹھا الخ

End .

تمہارا بدن برف کو سیا کرسکتا ہي پر برف تمہارے جسم کي سیاہي دور نہیں کرسکتي *

خلاصہ بد آدمي بھلے کو برا کرسکتا ہے ـ برے کو بھلا *

No. 88. ترجمۂ منطق الطیر *

TARJUMAH-I MANṬIQ AL-ṬAYR.

Substance, paper. Size, 10⅜ × 9½ inches. Pages, 227. Lines, 20 on a page. Condition, good. Mode of writing, fair. Appearance, new.

Extent, complete.

Author, Shaykh Wajih al-Dīn Wajdī. شیخ وجیہہ الدین وجدی *

Restored in 1926-27 from D. No. 30, Part I, Vol. 1.

Wajdī is a native of Kurnool. He is known to have written two other Mathnawīs, namely, Tuhfah-i, 'Āshiqān تحفۂ عاشقان (A. H. 1115) and Bāgh-i Jānfizā (A.H. 1145). The present work is also styled Panchhī bāchā پنچھی باچا . This was composed in A.H. 1131, A.D. 1719. This appears to be the correct date of its composition. J. F. Blumhardt has wrongly attributed the authorship of this Mathnawī to a poet whose Takhallus is dha'if ضعیف (vide J. F. B. Cat., P. 63 No. 121).

Date of transcription, A.D. 1926-27.

Scribe, not known.

Beginning :

یاک دلسرن یاد کر اس پاک کون

جن دیا جیون اس موتي بهر خاک دو آلم *

End :

تا کہ بخشے جاین میرے سب گناه

ہوے او جلد یو میرا نامہ سیاه *

No. 89. ترجمۂ منطق الطیر *

TARJUMAH-I MANṬIQ AL-TAYR.

Substance, paper. Size, 10¾ × 9½ inches. Pages, 106. Lines, 20 on a page. Condition, good. Mode of writing, fair Appearance, new.

Extent, complete.

Restored in 1942–43 from D. No. 31, Part I, Vol. 1. above.

Similar copies are described under D. No. 31–32, Part I, Vol. 1 above. A good copy of the present work is known to be found in the Āṣafiyah Library, Hyderabad (Deccan.)

MEDICINE.

No. 90. طب شفا *

TIBB-I SHIFĀ.

Substance, paper. Size, 9½ × 6½ inches. Pages, 64. Lines, 10 on a page. Condition, good. Mode of writing, fair. Appearance, old.

Extent, complete.

A short Urdu treatise on medical science, composed by an anonymous writer, dealing chiefly with the general principles of hygiene and describing the medicaments used in the treatment of diseases. The work was translated, as is stated in the preface, at the request of one Hadhrat Baygam Ṣāhibaḥ (fol. 2 *a*) from a medical work styled, Muntakhab منتخب *

This book is styled on the fly-leaf Kitāb-i tibb-i Shafāī کتاب طب شفائی The last page contains three separate prescriptions.

The copy is dated A.H. 1210. The fly-leaf bears the following statement.

نمبر ۲۴ فی محرم الحرام سنة ۱۳۰۰ هجری *

Beginning :

بعد از حمد اؤر مدح کي او ایسا پروردگار کہ بیچ حکم اوسکي تمام انسان و ملایک و حیوانات و آسمان و زمین حاضر اؤر سرگرم ہیں اؤ او ایسا خدایتعالي کہ بیچ آواز کن کي اس دونو جہاں کو موجود کیا اؤر او ایسا حکیم ہے کہ

اپني حكمت سون سب نين تها سو اوسي ظاہري ميں لايا اوؤر بعد از تعريف سيد البشر يعني محمد مصطفي صلى الله عليه و آله و سلم كي الخ *

End :

نسخہ تپ بہوت فايدہ مند ہی كشنيز خشك تين ماشے باديان چہى ماشے اصل سوس تين ماشے منقا يك تولہ گل نيلوفر تين ماشے يہہ تمام دوايان كا جوشندہ تيار كركر تناول كرين *

تمام شد *

روز جمعہ كے ذيحہ كي مہينے ميں تاريخ چہارويں كتاب تمام ہوئي سنہ ۱۲۱۰ ہجري *

No. 91. * نسخہ جات

NUSKHAH-JĀT.

Substance, paper. Size, 7¼ × 6⅛ inches. Pages, 8. Lines, 13–18 on a page. Condition, good. Mode of writing, fair. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 39 *a* of the MS. described under D. No. 647, Part III, Vol. II, below. Contains a few useful Naskhah-jāt with a brief description of principles concerning hygiene. The prescriptions are given both in Urdu verse and prose. It appears that the various prescriptions mentioned in the present copy are selected from different medical works. A prescription from Shaykh Ibrāhim is given on fol. 40 *a* which is considered useful for applying as ointment or مرہم *

The copy is written by different hands.

Date of transcription and the name of the scribe not known.

Beginning :

صبح كو خواب سے جب ہووے بيدار
زبان كا كرمزا معلوم اے يار *
اگر ميٹھا ہے لذت خونكا جوش
نہو تون فصد سے اوسكے فراموش *
اگر كڑوا ہے لذت خونكا تھوڑا
ہے بے شك تجہ بدن ميں تپكا زورا الخ *

End :

بعد از مرنے دوسري آدھی پوڑي اوڑ آدھا اونس شراب ڈالکر خوب حل کر کر پھر وہ شکر مذکورہ کو اوسمیں ڈالکر آمیز کر کر سوکا لینا تب وہ شکر رنگ ہو یا چمک دار لیرینگے جب رنگ تیار ہو گیا *

No. 92. رسالۂ نسخہ جات *

RISĀLAḤ-I NUSKHAH-JĀT.

Substance, paper. Size, $8\frac{1}{8} \times 6\frac{3}{8}$ inches. Pages, 16. Lines, 18–21 on a page. Condition, good. Mode of writing, bad. Appearance, old.

Extent, complete.

Author, not known.

Begins abruptly on fol. 45 *a* of the MS. described under D. No. 651 Part III, Vol. II below.

A short Urdu treatise on the methods of preparing various prescriptions for various diseases. Some verses from the holy Qurān are also quoted ; and it is claimed that if the verses are properly chanted many of the diseases and ailments will disappear. Regarding the treatment of certain diseases, some sayings of the holy Prophet (peace be on him) are also quoted.

The copy is written by different hands.

Date of transcription and the name of the scribe not known.

Beginning :

دیگر نسخۂ سید مخدوم خواجہ نصرالدین چراغ دہلوي فرماتے ہیں - اول وضو کر کر دو رکعت نماز پڑھ کر فاتحہ کرنا اوڑ سات دفعے درود پڑھنا پیچھے یہ آیت پڑھنا ان امنوا با اللہ وجا ھدافع رسولہ الخ *

End :

اگر گل انار کے پھول کے سات کھاویگا تو درد شکم درد اوڑ بیني کا دور ہووے اگر سونٹ و گرم پاني سے کھاویتو ...... شکم دور ہووے *

نمت تمام *

No. 93. نسخہ جات *

NUSKHAḤ-JĀT.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{5}{8}$ inches. Pages, 26. Lines, 11–13 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 1*a* of the MS. described under D. No. 547, Part III, Vol. II below. A collection of some useful prescriptions.

The text is full of spelling mistakes.

Date of transcription, Ṣaffar, A.H. 1272.

Scribe, Lālaḥ Bālaji Rām.

Colophon :

اینچند نسخہ جات وغیرہ بتاریخ پنجم ماہ صفر المظفر سنہ ۱۲۷۲ ہجری
در مقام مدراس بجاي ترملکهڑي بحیلہ امیدوار سرکار فیض آثار ازدست
عاصي پر معاصي کمترین عوام لالہ بالاجی رام نگارش یافت *

Beginning :

بعد حمد و نعت حضرت رسالت پناہ صلی اللّٰہ علیہ وآلہ وسلم کہ الخ

End :

بعد ایک شب کے صحبت کئے تو البتہ بارا سال کي عمر ہوگي اگر
بہت بیزار پالي گیا تو دو تین خطرے (read قطرے) حالت اصلي پر آویگا ۔
مجرب ہے *

تمام شد *

GRAMMAR.

No. 94. رسالۂ قواعد ہندي *

RISĀLAḤ-I QAWĀ'ID-I ḤINDI.

Substance, paper. Size, 9⅛ × 5¾ inches. Pages, 43. Lines, 17 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 52 *b* of the MS. described under D. No. 693, Part III, Vol. II, below. A similar printed copy is described under D. No. 3 i, i above.

The present copy is styled on fol. 52 *b*, Risālaḥ-i Zubān-i Rikhtaḥ . رسالہ زبان ریختہ
Whereas in the colophon on fol 73 *b*, it is called Risalah-i Hinde Gilchrist.
رسالۂ هندی کلکرست

It appears that the work was compiled at the request of John Gilchrist, the famous patron of Indian languages, for the use of the students of Fort William College, Calcutta.

Date of transcription, A.H. 1236, Scribe, Muhammad Tipū.

Colophon : on fol. 73 *b*.

رسالۂ ہندی کلکرست بوقت ظہر روز دوشنبہ ماہ ربیع الاول تاریخ
شانزدہم سنہ ۱۲۳۶ ہجري نبوي بندۂ کمترین خاک پائے عالم محمد
ٹیپو جہت مطالعہ خود نوشتہ شد در شہر حیدر آباد *

Beginning :

یہ رسالہ زبان ریختہ ہندي کي صرف و نحو میں مشتمل ہے دو
مقالہ پر مقالہ اول مفردات میں کلمہ وہ لفظ کہ موضوع ہوئے واسطے ایک
معني مفرد کے یہ شامل ہے تین بحث پر الخ *

End :

فایدہ دہسنا و دہلکنا دونوں مترادف . . . چرسنا چوسکنا ہتنا ہتکنا
بطوریکہ کلام اکثر یہ الفاظ ذکر کرتے ہیں - یعنے جو ہے سو تمہاري مو
چیز صاحب مہربان نام خدا چشم بد دور *

تمام شد *

No. 95. قواعد دکھنی *

QAWĀ'ID-I DAKHANI.

Substance, paper. Size, 8 × 6¼ inches. Pages, 27. Lines, 11 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 122 *b* of the MS. described under D. No. 732, Part III, Vol. II, below.

A short Urdu treatise on the conjugation and etymological forms of Urdu verbs. The name of the compiler is not found anywhere in the MS. The following note appears at the end of the MS. on fol. 135 *a*.

بفضلہ تمام ہوا رسالہ صرف دکھني کا ۱۵ ماہ نومبر سنہ ۱۸۲۷ عیسوی
از دست غلام محي الدین - مالک این کتاب عاجز غلام دستگیر *

At the end of the MS. appear a few Urdu verses and letters in Persian prose.

Date of transcription, A.D. 15th November 1827.

Scribe, Ghulām Muhiyi al-Dīn.

Beginning :

جانکہ تمام فعلان دکھني زبان میں چھے قسم پہ ہیں ماضي و مضارع
حال و مستقبل امر و نہي - ماضي او فعل ہي جو گذشتہ سے علاقہ رکھے
جیسا مارا مضارع او فعل ہي کہ جس سے زمانہ حال و آئندہ کا سمجیا
جاوے حال او فعل ہي جو زمانہ موجود سے تعلق رکھے جیسا مارتا
ہی الخ *

End :

گردان اسم فاعل كي *

مارنے والا مارنے والے مارنے والي مارنے والياں *

فعل . ميں اسم مفعول كے او بعينہ صيغہ ماضي مطلق مجہول كا
بهي جيسا مارا گيا اور كبهي لفظ ہوا كو آخر ماضي مطلق كے يادہ كرنے سے
حاصل ہوتا ہي *

گردان اسم مفعول كي *

مارا ہوا مارے ہوئے ماري ہوئي مارياں ہوياں

DREAMS, GEOMANCY, DIVINATION, ETC.

KULLIYĀT-I ʻAMALIYYĀT.

كليات عمليات *

No. 96. تعبير نامہ *

TAʼBIR NĀMAH.

Substance, paper. Size, 11½ × 6½ inches. Pages, 30. Lines, 19 on a page. Condition, fair. Mode of writing, fair. Appearance, old.

Extent, complete.
Subject, Dreams.
Author, Qādirī. قادری *

The other works herein are (i) Fāl Nāmaḥ, fol. 16 *b*, (2) Risālaḥ-i Nujūm (Persian), fol. 19 *a*, (3) Risālaḥ dar Ramal (Persian), fol. 21 *b*, (4) Taʻbīr Nāmaḥ (Persian), fol. 24 *a*, (5) Tarjumaḥ-i Fāl-i Qurān, fol. 30 *b*, (6) Tafṣil-i Taʻbīrāt-i Khwab (Persian), fol. 37 *a*, (7) Ahmadi Fāl, fol. 40 *b*, (8) Risālaḥ dar ʻIlm-i Nujūm (Persian), fol. 54 *b*. (9) Majmaʻal-Fawāʼid, fol. 58 *a*, (10) Majmuʻaḥ dar ʻUlūm-i Ghāyb, fol. 67 *a*, (11) Risālaḥ dar Tibb (Persian), fol. 102 *a*.

Taʻbīr Nāmaḥ on fol. 1, Urdu translation in verse of a Persian treatise on the interpretation of dreams, by an anonymous author, but whose Takhalluṣ (penname) is contained in the following verses :—

(fol. 1 *a*)

زبان كو نعت سے اب قادري كهول
يہہ پاني ميں سخن كے وہ شكر گهول *

(fal. 2 *a*)

تجهے قدرت بفن شاعري ہے
ملي تيرا تخلص قادري ہے *

(fol. 15 *b*)

يہ اپني قادري كو قادري كر
گدا كردي نہ شاہ دہر تري كر *

From the follow ing verse appearing on fol. 15 *b*, it is clear that the date of composition of the present work is A.H. 1216.

تھی سن ہجرت سے بارا سو پر سولا

یہہ غنچہ تب دہاں پر اپنے کھولا *

The following verses on fol. 2 *a* may be carefully noted, as they contain an account of the author's life and details regarding the present work.

یہ دل دریاے فکرت کا ہو غواص

لے آتا جب سخن کے موتیاں خاص *

نہوتا تہا انہو کا کوئي خریدار

ہوا تہا گرم بیقدری کا بازار *

مجہے کرتے ہیں جوہریاں ملامت

کہ پوت اپنی ہمارے آگے لامت *

کوئي کہتا اتہا مجہ کو کہجالے

ہیں در دالے تیرے موتي کے دالے *

کوئي کہتا تو کیوں پرتا پڑاتا

بڈھا جوں کوٹھري میں پڑ بڑاتا *

یہ سن غیرت لیا دل میرا في الفور

میں باز آیا سخن کہنے سے ہر طور *

ولیکن میرے یاں ایک دوست آیا

سراپا مغز ہو با پوست آیا *

ہي شمس الدین جسکا نام ثاني

شرافت اور نجابت میں گرامي

کہا مجہ کوں زباں درفشاں سے

کہ تو ممتاز ہے سب شاعراں سے *

پلا مجہ کو سخن کا تیري پاني

پیاسا میں ہوں اے بحر معاني *

مرے نزدیک نسخہ فارسي ہے

سمجہ والے کوں مثل آرسي ہے *

فن تعبیر کا اسمیں بیان ہے

بیان اس کا نہ ہر ایک پر عیاں ہے *

کہ اس کا ترجمہ ہندي میں مرقوم
کہ نسخہ معتبر ہے اوؔر منظوم *

نباے کا قرار اس سے کہ میں
اوسے ہندي زباں سے یوں کہا میں *

بیاں اس کا کیا منظوم سارا
زمانے کو ...... جس ید گارا *

(fol. 14 b)

یہ تعبیراں جو بولا ہوں بیان وار
وہ ہیں سب فارسي نسخہ سے اي یار *

It appears that the author took materials from Kāmil al-Tabīr. كامل التعبير the famous early work on the interpretation of dreams by Abū al-Fadhl Husayn who flourished towards the middle of the 6th century of the Ḥijrah. The following verse appearing on fol. 3 b may be cited as an evidence of the above statement.

زیادہ بھي طرفسے اپنے بول
کہو کچہ کامل التعبیر سے بول *

The work is divided into fourteen Bābs and a Khātimah.

The copy is not dated. Scribe, not mentioned.

Beginning :

ثنائي بے نہایت اوؔر بسیار
ہي معبود حقیقي کون سزاوار *

چھڑک منہہ پر ہماري آب کن کا
عدم کے نیند سے ہمکو جگایا *

عدم کا ہي لیا تھا گھیر اندھارا
ہمارے منہہ اجالے میں لے آیا *

اوسي کھانا ہے نا پینا ہے نا خواب
ولا نوم صفت ہے اس کي دریاب *

بشارہ میں کسي کو وہ سبب سار
کیا ہي فیض اوجي سے سرفراز *

دیا ہي اس نبي کو علم تعبیر
دیار دھر کا جو ہوگیا میں الخ *

دي ہمت راہ کا مجھکو سرانجام
کہ ہمت راہ میں تیرے آئیگي کام *

دے بہرہ مایہ عرفان مجھکو
بچالے راہ کي چورروں سے مجھکو *

میرا ساتي تو ہي ہے رہنما ہے
تجھے بہولا سو دایم........ *

عذاب قبر سے مجھکو چھڑادے
مجھے دوخکي آتش سے بچادے *

طفیل مصطفیٰ کے مجھکو یا رب
بخش ہماري گناہاں میري تو سب *

No. 97. فال نامہ *

FĀL NĀMAH.

Substance, paper. Size, 12 × 7½ inches. Pages, 5. Lines, 19 on a page. Condition, fair. Mode of writing, not bad. Appearance, old.

Extent, complete.

Subject, Fortune-telling (Geomancy).

Author, not known.

Begins on fol. 16 *b* of the MS. described under D. No. 96 above.

A short Urdu treatise in prose on divination by putting fingers upon a special magical tablet on which certain numbers are written. The author explains in detail the inner meanings of those numbers and their influence on the future. Neither the name of the author, nor the title of the work is found anywhere in the MS.

Date of transcription and the name of the scribe not known.

Beginning :

یو فال ہي رسول صلي اللہ علیہ وسلم دیکھے سو یو اصل دیکھنے وقت
پہلي وضو کرنا بعداز الحمداللہ یکبار قل ہواللہ تین بار پڑنا بعد دعا یکبار
یو پڑنا بسمہ اللہ الہم اني اساءلک وتعالي بکتابک الخ *

End ;

بست یا تیں روز میں ترا کام فتح ہوئیگا بزرگاں کے نام سو قرآن
پڑا کر بخشانا بلا دور ہویگي انشاء اللہ تعالي *

تمت تمام شد *

No. 98. احمدي فال *

AHMADĪ FĀL.

Substance, paper. Size, 12 × 7½ inches. Pages, 23. Lines, 17 on a page. Condition, fair. Mode of writing, fair. Appearance, old.

Extent, complete.

Subject, Fāl.

Author, Qādir 'Alī Kamtar. قادر على كمتر

Begins on fol. 40 *b* of the MS. described under D. No. 96, above.

A short Urdu treatise in verse on divination and fortune-telling by the method of Ramal, with numerous illustrations of tabular forms, strange incantations, magic figures termed as فايته and تعويذ was composed by one Qādir 'Alī, poetically known Kamtar. The work is in the form of a Mathnawi. The name of the author appears in the following verses on fol. 51 *b*.

محمد امام الدين ابن علي
غلام ان كا مير يعني قادر علي *

يهي كمتر تخلص سے مشہور ہے
وہي شعر ناقص ميں مذكور ہے *

The poet speaks of his father in the following verses appearing on foll. 51 *a* and 51 *b*. The title of the work and other details are also contained in the lines :

بحمد الله كمتر تو خوشحال ہو
ہوي انصرام احمدي فال يو *

كيا ترجمہ فال قرآن كون
دگر فال بهي چند عذران سون *

كيا منتخب علم تنجيم بهي
كيا سب قواعد سے ترقيم بهي *

ہر ايك حرف كے سب موكل كو ديكھ
برج ہور ستاري مفصل سوديكھ *

كہ يعني ركها قاعدي پر نظر
لكها تب يہ تفصيل كے ميں سطر *

كيا ڈہونڈ ميں سب بياض وكتاب
لكها ہي قواعد جو عاليجناب *

که یعنی پدر میری والا نهاد
مجھے پیشوا مقتدا اوستاد *
مجھے فیض ہے انکی انفاس کا
مجھے بوئی خوش ہے اوسی.. ......
کتابان سے انکو اتھا بہوت شوق
کتابت کا سب عمر تھا انکو ذوق *
میری لک نہ بھولے کتابانکی بات
خزانہ کہیں اوقلم اؤر دوات *
کتابان لکھے او سو مشہور ہیں
بہت مدرسے جسے معمور ہیں *
جنو کے ہزاران سوشاگرد ہیں
کروں کیا عدد سب زن مرد ہیں *

The date of composition of the work is contained in the following verse on fol. 51 *b*.

کیا احمدی فال کون منڈھی
سنہ یکہزار دو صدوسی وسہ *

A. H. 1233

Date of transcription and the name of the scribe not known.

Beginning :

بحمد خرد بخش اہل علوم
تصور سے ہی مغفرت سب نجوم *
مہندس نیا بھول کر ہندسہ
پڑیا اہل تقویم کو وسوسہ *
قرعہ عجز کا پہنیگا رمال نے
.. .. میں ہے صاحب فال نے *
خداوند دانندۂ غیب ہے
منزہ نقایص سے لاریب ہے *
منجم وہی اؤر رمال او
که پہچانتا خلق کے فال او الخ *

En

End :

کرون فاتحہ تم جو دیکھنگے فال
وگرنہ ہے محنت میری با........

خدایا گناہاں سے کرپاک تون
سبھي زشت اعمال کرپاک تون *

سخن میرا مشہور کر جابجا
بحق محمد شفیع الورا *

تمت تمام شد *

No. 99. ترجمہ فال قرآن *

TARJUMAH- IFĀL-I QUR'ĀN.

Substance, paper. Size, 12 × 7½ inches. Pages, 13. Lines, 20 on a page. Condition, good. Mode of writing, fair. Appearance, old.

Extent, incomplete.

Subject, Fāl.

Author, not known.

Begins on fol. 30 *b* of the MS. described under D No. 96, above.

A short treatise in Urdu verse on divination by putting fingers upon the verses of the Qurān, with the interpretation in alphabetical order of the initial letters of the verses upon which the finger was put. The interpretation extends to the letter ق only. It seems therefore that the copy is incomplete at the end. The present work is a translation of a Persian work styled Fāl-i Qurān فال قرآن

کہ فرمائي مجھے فہم القرين ہي
نظم اسکا کئے تو بہترین ہي *

کیا یہ نظم ترتیب فال قرآن
کہ لازا ہے مسلمان صدق ایمان *

The date of composition of the work is A.H. 1242, which is contained in the following verses on fol. 32 *a*.

تواریخ کا کروں اب عقد حاصل
جمادي الثاني تھی تاریخ اول *

کہ بارا سو پہ چہل ودو اتھا سن
کیا دریافت ازبس شعر کے فن *

Hand writing and spelling mistakes throughout the copy. **Alphabetical letters** in red ink. The last page bears a short incantation or منتر چنتر. The copy is not dated. The name of the scribe not known.

Beginning :

قال الله تعالي والله المستعان علي ماتصفون

کرونمیں اول حمد خدا ہي

وہي هادي یقین راہ هدا ہي *

بشرکیتیں وہي عرفان بخشیا

دیا عزت شرف امکان بخشیا *

تفضل حق کہا تو سب عیاں ہي

نہیں تو سربسر کنگي زبان ہي الخ *

End

جو کچھہ ارشاد تھا فضل خدا کا

کرم افضال وہ اسکي عطا کا *

ہوا مجھہ پر کرم اکرام اسکا

عطا مخصوص وہ انعام اسکا *

No. 100. مجمع الفواید

MAJMA'AL-FAWĀ'ID.

Substance, paper. Size, 12 × 7½ inches. Pages, 18. Lines, 20 on a page. Condition, fair. Mode of writing, fair. Appearance, old.

Extent, incomplete.

Subject, Divination.

Author, Sayyid Shāh'Abd al-Nabī Qādirī. سید شاہ عبدالنبی قادری عرف نبی بادشاہ *

Begins on fol. 58 *a* of the MS. described under D. No. 96, above.

A short Urdu treatise on divination by astrology and the influences of the heavenly bodies on days and hours, with numerous astronomical tables and magical figures and diagrams, compiled by Sayyid Shāh 'Abd al-Nabī, called Nabī Badshāh. The name of the author and the title of the work appear on fol. 58 *a*. The date of compilation is not known.

The copy is not dated. Scribe, not known.

Colophon : on fol 58 *a*.

سید شاہ عبدالنبي قادري عرف نبي بادشاہ عفي عنہ چند فواید

دریافت کرنے ایام سعد اؤر نحوسات کي واسطے حضور قدسید نواب عالیہ

کے زبان ہندي سين يهہ رسالہ بهوت کتابان فارسي سے نکال کر فايدہ موافق دستور العمل ....

اؤر نام اسکا مجمع الفوايد دستور العمل شاہي رکها *

Beginning:

الحمد للہ رب العالمين والصلوۃ والسلام علي رسولہ سيدنا محمدن المختار والہ الاطهار واصحابہ الابرار اجمعين بعد سراسر عاصي معاصي دعا گويد الخ *

End:

لااله الا اللہ محمد رسول اللہ صلي اللہ عليہ وسلم برحمتک يا ارحم الراحمين فلان بنت فلان *

No. 101. مجموعہ در علوم غيب

MAJMŪ'AH DAR 'ULŪM-I GHAYB.

Substance, paper. Size, 12 × 7½ inches. Pages, 70. Lines, 20 on a page. Condition, fair. Mode of writing, fair. Appearance, old.

Extent, incomplete.

Subject, Fortune-telling.

Author, not known.

Begins on fol. 67 *a* of the MS. described under D. No. 96, above.

A confused collection, defective fragments and short pieces in Urdu and Persian prose and verse, dealing with astronomy, astrology, Ramal, Fāl, eras, solar and lunar, interpretation of dreams, secret scripts, amulets, calculation of dates, demonology and magical practices, etc., illustarted with numerous figures and tabular forms. The copy is carelessly written by different hands. Urdu and Persian passages are intermingled. There is neither beginning nor end. The sources of these fragments are not known. Neither the name of the author, nor the title of the work is mentioned anywhere in the MS.

The copy is not dated. Scribe, not known.

Beginning:

شيخ شرف الدين قدس سرہ العزيز گفتہ اند کہ اول وضو کردہ بعدہ ايک بار سورۂ فاتحہ بخواند وسہ مرتبہ قل هو اللہ احد خواندہ سطر الف يک وسہ سہ سطر طرح کند هرچہ سہ سطر باقي ماند البجدہ(read علیحدہ) بنويسد ـ مطلب کدام حوالہ کند بايد ديد الخ *

End:

چورو منتر ايسر پاجا سيد سانجا بحق اللہ محمد رسول يهہ مهتر واسطے دلهل اؤر تولد اؤر کوڑهہ واسطے تيل پردم کر کر دينا

DICTIONARY.

No. 102. فرہنگ ترکي فارسي انگريزي
FARHANG-I TURKI FĀRSI ANGRAYZI.

Substance, paper. Size, 10½ × 9½ inches. Pages 22. Lines, 20 on a page. Condition good. Mode of writing, not good. Appearance, new.

Extent, incomplete,

Author, not known.

Begins on fol. 40 *b* of the MS. described under D. No. 41, above.

Restored in 1942–43 from D. No. 33, Part I, Vol. I, above.

PART II—ARABIC

THEOLOGY.

No. 198. دلائل الخيرات *

DALAĪL-AL-KHAIRAT.

Substance, paper. Size, 9 × 5¼ inches. Pages, 272. Lines, 9 on a page. Condition slightly injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Abū Abd Allah Muhammad b. Sulayman b. Abu Bakr Jazūli.

ابو عبد الله محمد بن سليمان بن ابوبكر جزولی *

It is a well-known collection of prayers of the Holy Prophet Muhammad, compiled by Abu Abd Allah Muhammad b. Sulayman b. Abu Bakr Jozūli. It is a very popular among the Muslims and has been repeatedly printed. The compiler died on Rabi-ʿal-awwal 870 A.H. corresponding to 1465 A.D. (see Rieu Suppl. Cat. of the Ar. Mss. in the Brit. Mu. P. 165*a*. Similar copies are described in e Rieu, Ar. Cat. P. 76; doth, No. 350; the Ber. Cat. No. 3919; Pr. No. 807; and the Khed. Lib. Vol. II P. 194). A Persian commentary styled Mazraʿ-al-Hasanat مزرع الحسنات upon the present work is noticed in Bk. Cat. Vol. XVI, P. 112.

The title of the work appears on fol. 1*b*. The name of the author and the date of composition are not mentioned any where. The full title of the work, as given in the Preface, is دلائل الخيرات و شوارق الانوار فی ذکر الصلوة علی النبی المختار صلعم The copy is incomplete at the end. The first word of every Prayer is in red ink. Foll. 18*a*—19*a* contain five coloured map sketches representing the sacred tomb or روضۂ مبارك The copy is slightly repaired. The name of the scribe and the date of transcription not mentioned.

Beginning :

الحمد لله الذي .... للا ايمان و الاسلام و الصلوة و السلام علي محمد نبيه الذي استنقذ به من عبادة الاوثان والا صنام وعلي آله اصحابه النجباء المبررة الكرام الخ *

End :

و اجعلها نورا بين ايدينا و من خلفنا وعن ايماننا و عن شمائلنا و في حياتنا و موتنا و في قبورنا و حشرنا و نشرنا و ظلا يوم القيامة علي ....

No. 199. درود مسعود *

DARŪD-I-MAS'ŪD.

Substance, paper. Size, 8¾ × 4¾ inches. Pages, 27. Lines, 9 on a page. Condition, much injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

A short collection of prayers copied from اوراد خان غالب محمد خان . The title appears on the fly-leaf and in the colophon. There are interlinear and marginal notes through out. Date of transcription and the name of the scribe, not known.

Colophon—Fol. 14*b*.

این درود مسعود در قصبه آرکات ملک کرناتک از اوراد خان سمو المکان
غالب محمد خان در ماه مبارک رمضان سنه ۱۴ جلوس والا تحریر یافت *

Beginning:

الصلوة والسلام علیک یا رسول الله انت شافع المذنبین انا المذنب
فشفعني یا شافع المذنبین الصلوة والسلام علیک یا رسول الله الخ *

End:

اللهم یا موجود صل علي محمد الواجد و علي آل محمد و بارک و سلم
کما صلیت و بارکت و ارحمت و ترحمت علي ابراهیم و علي آل ابراهیم
وعلي جمیع الانبیاء و المرسلین و علي الملائکة المقربین و علي عباد الله الصالحین
و علي کل ملک برحمتک یا ارحم الراحمین *

No. 200. اسماء غوث الاعظم *

ASMĀ'-I-GHAUTH-AL-A'ZAM.

Substance, paper. Size, 7½ × 5⅜ inches Pages, 5. Lines, 11 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Syed Aḥmad Kabīr-al-Rafā'ī.

سید احمد کبیرالرفاعی *

This is a form of incantation addressed to the reputed Saint Shaikh 'Abdul Qadir Jīlānī (b. circa A.H. 470, d. A.H. 561) with the attributes ascribed to him.

The colophon appears on fol. 1*b*.

این اسمهاے مبارک حضرت غوث الثقلین رضي الله تعالي عنه من تصنیف
سید احمد کبیر الرفاعي قدس الله سره *

Written in a neat and bold Naskhi character. It breaks off in fol. 3*b*. Date of transcription and the name of the scribe not known.

Beginning :

يا حضرت شهنشاه يا اكمل من اولياء الله يا قادر بقدرة الله يا موصوف بصفات الله يا معروف بذات الله يا متجلي بتجلية الله يا منصور بنصر من الله الخ *

End :

يا رفيق السفر يا ناصر الخطر يا قاطع الشرر يا كليد الظفر يا قطب الشجر والحجر از كرم رحمن نگر سه بار بگويد اغثني وامددني يكبار بگويد *

تمت تمام شد *

No. 201. * انوار العقول في اشعار وصي الرسول

ANWĀR-AL-'UQŪL FI 'ASH'ĀRI WASĪ AL-RASŪL.

Substance, paper. Size, 10¼ × 9⅜ inches. Pages, 98. Lines, 20 on a page. Condition, good. Mode of writing, not bad. Appearance, new.

Extent, complete.

Subject, Arabic Poetry.

Author, Abd-al-Rahman b. 'Alawi b. Muhammad al-Aydarūs.

عبد الرحمن بن عاوى بن محمد العيدروس *

Restored from D. No. 43 Part II, Vol. I. The work is preceded by a short preface by the compiler. The title of the work appears on fol. 5*a* of the Ms. The following note appears at the end of the Ms.

كتبه الفقير جمشيد بن محمد بن مسعود الحسيني الزواري في سلخ شهر جمادي الآخر سنة ثلث وتسعين و ثمانية الخ *

No. 202. * شرح هداية الحكمة

SHARH-AL-HIDĀYAT-AU-HIKMAH.

Substance paper. Size, 10⅜ × 7½ inches. Pages, 94. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, incomplete.

Subject, Phylosophy.

Author, Husain b. Muīnuddin al-Maybadī. حسين بن معين الدين الميبدى

Begins on fol. 25*a* of the Ms. D. No. 649 It is an Arabic commen ary on al- Hidāyat-al-Hikmah الهداية الحكمة, a well-known book on Phylosophy written by Athir-al-dīn Mufadhdhal 'Umar-al-Abhari (d. A.H. 663), the author of the commentary on the Īsāghaujī. The MS. is full of marginal glosses. Since the pages are not properly arranged the work actually begins on fol. 64*b* and breaks off in folio 30*b*. Folios are arranged in the following order :—42*a*—47*b* ; 34*a*—41*b* ; 25*a*—33*b* ,

17*a*—24*b*; 9*a*—16*b*; 1*a*—8*b*. Few pages are slightly injured. The copy is written by two different hands (see fol. 29*b*). The date of trans cription is not known The name of the scribe is Turab 'Ali.

Beginning :

الهداية امر من لديه و كل شي يعود اليه له الحمد علي ما انعم علينا سوابق النعم ولو احقها و الهم الينا حقائق الحكمة و دقا يقها و الصلوة علي جميع الانبياء و الا و لياء خصوصا علي نبينا محمد الخ *

End :

و النار ايضا ينقلب هواء كما يشاهد في المصباح فان ما ينفصل عن شعلته لو بقيت ناراً لَرُوِيَتْ ....

No. 203. * شرح التهذيب

SHARH-AL-TAHZĪB.

Substance, paper. Size, 8 × $4\frac{3}{4}$ inches. Pages, 56. Lines, 21 on a page. Condition injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Maula Shaykh 'Abdal-Salam. مولا شيخ عبدالسلام

A defective copy of a commentary on Tahzib al-Mantiq تهذيب المنطق of 'Allamah Taftāzānī علامہ تفتا زانی (d. A.H. 792), a popular text book of Deductive Logic. The commentary is elaborate and comprehensive in its mode of description and simple and lucid in style. The name of the author and the title of the work appear on the fly-leaf. Nothing is known about the author of the present commentary. This work seems to be quite different from the two well-known commentaries of Mulla 'Abd Allah Yazdi (d. 1015 A.H.) and Mulla Jalāl al-Din Dawwāni respectively, different copies of which are described under D. Nos. 128, 129, 130, 132 and 141. ii. i (ref. also Rieu, Brit. Mus. Ar. Cat. P. 501*a*, No. 735 and Brn. Camb. Mu. Ar. Cat. P. 103).

The commentary is not easily distinguishable from the text. The copy is much damaged; but still it is readable. The copy is not dated and the name of the scribe not known.

Beginning :

قال المولي العلامه بسم الله الرحمن الرحيم تقديره بسم الله الرحمن الرحيم اولف لان متعلق بهذاالباء ماجعل التسمية مبدء له و شرح كلمات النسبة في المطولات الحمد معناه غاية الثناء مختصته بالله لانه ....

End :

و يمتنع تركيب ما يتة من امرين متساويين فيكون للجنس العالي فصل مقوم و لايكون هذا الفصل مقسما للجنس الذي فوقه اذ ليس فوقه جنس ثم اعلم ان فصل النوع السافل مقدما له و لايجوزان يكون له فصلا مقسم ....

الرابع الخاصة و هو الخارج الوجودي يعني ان الخاصة في اصطلاحهم اسم لكلي ....

No. 204. * رسالة في المنطق

RISĀLATUN FĪ AL-MANṬIQ.

Substance, paper. Size, $6\frac{1}{4} \times 3\frac{5}{8}$ inches. Pages, 166. Lines, 17 on a page. Condition much injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, not known.

An Arabic super-commentary upon the commentary in an anonymous work in logic. The copy is defective both at the beginning and end. The title of the work, the name of the author and the date of composition cannot be ascertained. The folios are numbered, but they are not properly arranged. The folios are found to be arranged in the following order. Foll. 78*a*—93*b*, foll. 142*a*—149*b*, foll. 134*a*—141*b*, foll. 74*a*—77*b*, foll. 94*a*—133*b*, foll. 150*a*—157*b*. The copy abruptly opens on fol. 78*a* and ends on fol. 157*b*.

Date of transcription and the name of the scribe not known.

Beginning :

تسميه به كون الميزان سببا لظهور النطق و لقوله حتي ....

المنطق و محله ولماكان ظهور القوة النطقية التي هي في النفس الناطقة و تقويها الخ

End :

والجسم النامي المتصف العامة المشتركة بين الانسان والشجرولا توجد ذالك اي تمام المشترك المذكور كا لحيوان مثلا في النوع *

GRAMMAR.

No. 205. * الفوائد الضيائية

AL-FAWĀ'ID-AL-ZI[illegible]Ā'IYAH.

Substance, paper. Size, $7\frac{3}{4} \times 12\frac{1}{2}$ inches. Pages, 211. Lines, 23 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Mullā Nūr-al-Din 'Abd-al-Rahmān al-Jāmī.

ملا نورالدين عبدالرحمان الجامى *

A well-known commentary of al-Kāfiyah of Ibn-i-Hājib. Copies of the same are described in Vol. I, Part II under D. Nos. 95, 96 and 98. The MS. contains marginal and interlinear notes. Just to distinguish the text from the commentary, the former is written in red ink. The name of the scribe and the date of transcription not known.

Beginning :

الحمد اوليه والصلوة علي نبيه و علي اله و اصحابه المتادبين بآدبه اما بعد فهذه فوائد وافية بحل مشكلات الانيه العلامة المشتهر في المشارق والمغارب .. ... الخ *

End :

.... وبعد قد استراح ان كد الانتهاض لنقل هذا الشرح عن السواد الي البياض لعبد الفقير عبد الرحمان الجامي وفقه الله سبحانه في وظائف عبوديته للاعراض عن مطالبته الاعواض والاغراض ضحوة السبت الحادي عشر من رمضان المنتظم في سلك شهور سنة سبعة و سبعين وثمان مائة ـ تمت *

No. 206. كشف النقاب عن مخدارات ملحة الاعراب *

KASHF-AL-NIQĀB 'AN MUKHDARĀT-I-MULHAT-AL-I'RĀB.

Substance, paper. Size, 10⅝ × 9½ inches. Pages, 122. Lines, 20 on a page. Condition good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, 'Abd-al-Qadir. b. Ahmad. b. Ali-al-Fākihī.

عبدالقادر بن آحمد بن على الفاكهى *

A restored, copy of the work described under D. No. 106, Vol. I, Part II. It is a commentary by 'Abd-al-Qadir Fākahī (d. 982 A.H.) upon the Mulhat-al-I'rāb ملحة الاعراب of al--Qāsim b. 'Ali-al-Harīrī (d. 516 A.H.); the latter was printed in Cairo in A.H. 1302. Various commentaries have been written on this well-known work.

No. 207. الرشاد في شرح الارشاد

AL-RISHĀD FI SHARHIL IRSHĀD.

Substance, paper. Size, 10⅝ × 9⅜ inches. Pages, 81. Lines, 20 on a page. Condition, good. Mode of writing, fair. Appearance, new.

Extent, complete.

Author, Muhammad-b-Sharif al-Husaynī. محمد بن شريف الحسينى

A restored copy of the work described under D. No. 71, Vol. I, Part II.

No. 208. العوامل *

AL-'AWĀMIL.

Substance, paper. Size, 11½ × 7¼ inches. Pages, 2. Lines, 10—14 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, 'Abd al-Qādir b. 'Abd al-Raḥmān al-jurjānī.
عبدالقادر بن عبدالرحمان الجرجانى *

The other works herein are (1) sharh al-'Awāmil fol. 2*b*, (2) Nahw-i Mīr (Persian) fol. 27*a*, (3) Kitāb-i Dharīrī fol. 26*b*, (4) Al-Kāfiyah fol. 27*b*, (5) Hall al-Lughāt (Persian) fol. 226*b*.

The well-known primer of Arabic syntax for beginners. Copies of the same are described under D. Nos. 72 *a*, 92, 93, Part II, Vol. I, above.

Date of transcription and the name of the scribe not known.

Beginning :

العوامل في النحو علي ما الفه الشيخ الامام الفاضل عبدالقادر بن عبدالرحمن الجرجاني الخ *

End :

والمعنوية منها عددان العامل في المبتدا و الخبر و العامل في الفعل المضارع وهو وقوعه موقع الاسم *

No. 209. الكافيه *

AL-KĀFIYAH.

Substance, paper. Size, 11½ × 7¼ inches. Pages, 225. lines, 5 on a page. Condition good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Jamāl al-Dīn Abū 'Amr 'Uthmān b. 'Umar, known as Ibn al-Hājib.
جمال الدين ابو عمر و عثمان بن عمر المعروف بابن الحاجب *

Begins on fol. 27*b* of the MS. described under D. No. 208 above.

The well-known standard work on Arabic syntax by Ibn al-Hājib who died in A.H. 646/A.D. 1248, 1249. Copies of the same are described under D. Nos. 101, 102, 103 and 104. Part II, Vol. I above.

The present copy contains copious interlinear and marginal notes in Arabic and Persian, chiefly from Jami's famous Arabic commentary, styled Sharah-i Mullā Jāmī شرح ملا جامی *

The owner of the copy is Muhammad Darwaysh.

Date of transcription and the name of the scribe not known.

Beginning :

الكلمة لفظ وضع لمعني مفرد و هي اسم و فعل و حرف الخ *

End :

والمخففة تحذف للساكن و في الوقف فيردما حذف والمفتوح ماقبلها
تقلب الفا بفضله — تمام شد *

No. 210. العوامل *

AL'AWĀMIL.

Substance, paper. Size, 11½ × 7 inches. Pages, 8. Lines, 7 on a page. Condtion, fair Mode of writing, good. Appearance, old.

Extent, complete.

Author, 'Abd al-Qādir b. 'Abd al-Raḥmān Jurjānī
عبدالقادر بن عبدالرحمان الجرجانی *

Begins on fol. 68*b* of the MS. described under D. No. 680, Part III, Vol. II above.

Same work as that described under D. No. 208 above.

Copious interlinear and marginal notes throughout.

No. 211. كتاب ضريري *

KITĀB-I DHARĪRI.

Substance, paper. Size, 11½ × 7¼ inshes. Pages, 27. Lines, 15 on a page. Condition slightly worm-eaten. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Abū al-Hasan 'Ali b. Muhammad b. Ibrāhim al-Dhariri,
ابو الحسن علی بن محمد بن ابراهیم الضریری *

Begins on fol. 13*b* of the MS. described under D. No. 208 above.

A popular standard work on Arabic etymology.

A copy of the same work is descibed under D. No. 93, Vol. I, Part II—

Date of transcription and the rscribe not known.

No. 212. علل الخليلي *

LAL AL-KHALĪLĪ.

Substance, papor. Size, 6 1/16 × 7/8 inches. Pages, 112. Lines, 7 on a pacg. Condition, much injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

A short standard Arabic book on etymology. The title of the book and the name of the scribe appear on the fly leaf. The name of the scribe is Muhammad Salīm. The .opy is written in a bold Naskhi character. Date of transcription not known.

Beginning :

الحمد لله رب العالمين والصلوة علي رسوله محمد و آله اجمعين اعلم ان المصدر اصل الخ *

End :

وكذا حكم مهموز اطمان يطمان اطمان فهو مطمان والله اعلم بالصواب *

No. 213. زنجاني *

ZANJĀNĪ.

Substance, paper. Size, 7½ × 4¼ inches. Pages, 26. Lines, 8—10 on a page. Condition, good. Mode of writing, fair. Appearance, old.

Extent, incomplete.

Author, 'Abd al-Waḥāb b. Ibrāhīm al-Zanjāni. عبدالوهاب بن ابراهيم زنجاني

Begins on fol. 86*b* of the MS. described under D. No. 687. Part III, Vol. II below.

Copies of the same are described under D Nos. 72 and 73. Part II, Vol. I above.

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله رب العالمين .... اعلم ان التصريف في اللغة التصير الخ *

End :

وقد يستوي لفظ الفاعل والمفعول في بعض المواضع

و منجاب ومختار و مضطر و معتد و مقعد *

No. 214. شافيه *

SHĀFIYAH.

Susbtance, paper. Size, 10½ × 9½ inches. Pages, 44. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete

Author, Jamāl al-Dīn Abū 'Uthmān 'Umar b. Al-Hājib

جمال الدين ابو عثمان عمر بن الحاجب *

A restored copy of the work described under D. No. 74. Part II, Vol. I above.

Similar copies are described under D. Nos. 75, 76 and 77. Part II, Vol. I above.

No. 215. شرح العوامل

SHARH AL-'AWĀMIL.

Substance, paper. Size, $11\frac{1}{2} \times 7\frac{1}{4}$ inches. Pages, 20. Lines, 15 on a page. Condition, slightly worm-eaten. Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 2b of the MS. described D. No. 208 above.

Same work as those described under D. Nos. 83, 92 (*a*), 93 (*a*) and 113 (*b*). Part II, Vol. I above.

Beginning :

الحمد لله رب العالمين والصلوة الخ *

End :

وعند اكثر الكوفيين عامل الفعل المضارع تجرده عن العوامل النواصب والجوازم وهو المختار *

No. 216. شرح العوامل

SHARH 'AL-AWĀMIL.

Substance, paper. Size, $11\frac{1}{4} \times 7$ inches. Pages, 19. Lines, 19 on a page. Condition, fair. Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 72*b* of the MS. under D. No. 680.

Same work as that described under D. No. 215 above.

Occasional interlinear and marginal notes are found in Persian and Urdu. A few pages at the end of the copy contain miscellaneous passages in a confused hand writing.

MISCELLANEOUS.

No. 217. الحكايات

AL-HIKĀYĀT.

Substance, paper. Size $8\frac{1}{4} \times 6\frac{1}{4}$ inches. Pages, 130. Lines, 11 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete,

Subject, Fiction.

Author, not known.

This is an Arabic translation of an anonymous collection of Persian tales and stoires mostly with some moral maxims. The present copy contains the

Persian text also. The name of the author, the title of the work, and the date of composition are not known. The Arabic version is written in bold and clear Naskhi character. There are many mistakes as far as the application of diacterical marks to the Arabic passages are concerned.

Date of transcription and the name of the scribe not mentioned.

Beginning :

دوزن در بارة طفلي منازعت ميكردند و گواه نداشتند هردو پيش قاضي رفتند وانصاف خواستند قاضي جلاد راطلبيد و فرمود كه اين طفل را دو پاره كن *

امرا تين تنازعن في طفل و كلتا هما بلا شهود فترافعن عندالقاضي وطلبن الانصاف فالقاضي طلب الجلاد وامره بان تقطع هذاالطفل الخ *

End :

وقدر نعمت خدا وندي شناسم پادشاه چون اين جواب شنيد پسنديد و اورا دركنار گرفت و مرتبهٔ او بزرگ كرد *

واعرف حق نعمت السلطان نفرح السلطان منه واحضنه و قبله و اعظم قدره و منزلته فوق ماكان *

No. 218. غريب المقامات

GHARĪB AL-MAQĀMĀT.

Substance, paper. Size, $10\frac{3}{4} \times 9\frac{3}{8}$ inches. Pages, 126. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, Glosses.

Author, 'Umar b. 'Alī b. al-Mubārak al-Mauili, عمربن على بن المبارك الموصلى

A restored copy of the work described under D. No. 181. Part II, Vol. I above.

This work contains copious glosses on the well-known work styled Maqāmāt-al-Harīrī of Al-Qāsim b. 'Ali al-Harīrī (d. A.H. 516). A very valuable copy of the Maāqmāt al-Harīrī, dated A. H. 557/A.D. 1162 and copied by Muhammad b. Muhammad al-Harīrī, a grandson of the author, is noticed in Brit. Mus. Suppl. Cat. of the Ar. MSS. No. 1006 P. 635.

The author of the present work appears to have lived during the middle o the 7th century of the Hijrah. The glosses are very useful and explanatory throughout.

PART III—PERSIAN

THEOLOGY.

No. 537. تفسیر عزیزی (فتح العزیز)

TAFSĪR-I 'AZĪZI (FATH̲ AL-'AZĪZ).

Substance, paper. Size, 11⅜ × 6⅝ inches. Pages, 434. Lines, 21 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Tafsīr (Exegesis).

Author, Maulānā Shāḥ 'Abd al-'Azīz Diḥlavi مولانا شاہ عبدالعزیز دھلوی

A very extensive Persian commentary on the 30th Part of the Holy Qur'ān entitled Pāraḥ-i 'Amm. Relevant Traditions and apt quotations from famous writers on his subject are pressed into service.

The author is the son of Shāh Wali Allāḥ Diḥlavī (b. A.H. 1114 d. 1216) and grandson of Shāḥ 'Abd al-Rahīm Diḥlavii. Manlānā Shāḥ Rafī 'al-Dīn Diḥlavì (b. A.Ḥ. 1163 d. 1233) and Maulānā Shāḥ 'Abd al-Qādir Diḥlavī (b. A.H. 1167 d. 1243), hi two great learned brothers have left a number of renowned wo.ks in Persian and U.du. Shāḥ 'Abd al-'Azīz was born in A.H. 1159, A.D. 1746 and died in A.H. 1239/A.D. 1824. He is also the author of the Bustān-i Muhaddithīn بستان محدثین and Tuhfaḥ-i Ithnā 'Ashariyyaḥ, etc.

The present MS. copy of his commentary on the سورہ فاتحہ (foll. 1—46) has a short preface by him. This preface is the first part of the commentary. The second part begins on fol. 49*b*. A subject index to Part II is appended on foll. 47 and 48. This part begins with the commentary on the سورۂ عم یتساءلون. A copy of the present work without preface is noticed in Ivanow, A.S.B. Suppl. Cat. Vol. II. No. 990, wherein it is styled Tafsīr-i 'Abd al-'Azīz. The title Fatḥ al-'Azī فتح العزیز is contained in the following note on fol. 1*a*.

تفسیر جزء عم یتساءلون از شاہ عبدالعزیز صاحب قدس سرہ کہ مسمی
بفتح العزیز است بتاریخ دہم شعبان سنہ ۱۲۷۱ ہجری روز شنبہ از ہراج کتب
جناب افضل العلماء قاضی ارتضی علی خان صاحب ...... سرکار فیض آباد
جناب حضرت قبلہ نواب سید محمد ط. خان بہادر مد ظلہ العالی بقیمت
مبلغ ہشت روپیہ دوازدہ آنہ خرید شد*

The work was written as is stated on fol. 2*a* in the preface, in A. H. 1208. Our copy is very old, probably transcribed during the lifetime of the author or shortly after his death in A.H. 1239. Qādhī Irtidhā 'Alī Khan Ṣāhib, the owner of the copy was born in A.H. 1198 and was still alive in A.H. 1268. In the

following note appearing at the end of the MS. on fol. 169*b*, it is stated that this copy was transcribed from the original and was collated with it.

" قد بلغت المقابلة من الاصل المنقول عنه * "

The scribe of the original copy is 'Abd Allāh (fol. 2*a*).

Foll. 1—46 seem to have been supplied by a different hand. This portion is much injured, but still it is in a readable condition. The Arabic text is written in red in the Naskhī character. The first portion is in Nasta'līq and the Arabic verses are underlined in the red. The copy is well-bound. Occasional explanatory notes appear on the margins.

Commentary on سورة فاتحه begins on fol. 2*b* with :

بسم الله الرحمن الرحيم : بنام خداے بخشاینده مهربان الخ *

Commentary on سورة عم يتساءلون opens on fol. 49*b* with :

سورة تسائل واين سوره را نباء نيز گويند مكي است الخ *

The work has been repeatedly printed.

Date of transcription and the name of the scribe not mentioned.

Beginning :

حمد را با تو نسبتے درست
بر در هر که رفت بر درتست *

سپاس تقدس آساس جميع السنه را بدرگاه اوست و ستائش مبرا از آلائش در جميع ازمنه سزا وار بارگاه اوست جوارح آفريده را چه يارا كه آفريننده را درخور كبرياى او ستاند *

از دست و زبان که بر آيد
كز عهده شكرش بدر آيد الخ *

End :

ونيز بعضے از محققان نوشته اند كه ابتداي قرآن بلفظبا است وانتهاى او بلفظ سين اينهمه اشارة بانست كه قرآن مجيد در كونين بس است چنانچه حكيم ثنائي فرموده است *

اول و آخر قرآن زچه با آمد و سين
يعنے اندر ره دين رهبر تو قرآن بس *

No. 538. تفسير حسيني *

TAFSĪR-I HUSAYNĪ.

Substance, paper. Size, 13¼ × 9¼ inches. Pages, 992. Lines, 27 on a page. Condition, fair. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Tafsīr (Exegesis).

Author, Husayn b. Ali 'al-Wā'iz al-Kāshifī, حسين بن على الواعظ الكاشفى

A Persian commentary upon the holy Qur'ān, with the Arabic text in red-ink written in the Naskhī character, by the well-known Kamāl al-Dīn Husayn b. 'Alī al-Wā'iz al-Kāshifī (d. A.H. 910/A.D. 1505). The author intended at the request of Mīr 'Alī Shīr to write an elaborate commentary upon the Holy Qur'ān in four volumes, styled Jawāhir al-Tafsīr li-Tuhfat al-Amīr جواهر التفسير لتحفة الامير He could finish the first volume only. A copy of this first volume is noticed in Ethe, Ind. Off. Lib. Cat., No. 2680. The present work (which is quite different from the جواهر التفسير لتحفة الامير) is a commentary on the whole of the holy Qur'ān. It was written during A.H. 897 and 899/A.D. 1492–1494.

The سوره and جزو are distinctly marked in red. The first page is gorgeoulsy embellished; second page is gilted; splendid binding. Some pages are damaged, but repaired. On the first page is a Persian note relating to the purchase of the MS. at a cost of Rs. 64. The first and the last pages contain two seals. The first reads thus: ۱۱۵۱ سید جاه محمد خان The second is not decipherable, but it bears the date A.H. 1072. The copy appears to be very old and most valuable. The owner is stated to be Sayyid Jāh Muhammad Qādirī.

Date of transcription and the name of the scribe not known.

Colophon, on fol. 1*b*.

تا در غره محرم المکرم سنه سبع و تسعین و ثمان مائة هجریه عالیه ملهم
غیبی از عالم لاریبی بخاطر فاتر بنده جانی حسین اعظ کاشفی رسید که
عجالة الوقت را ترجمهٔ مبرا از تکلف سخن آرائی ... و خاطر عاطر را پیش
از رسیدن آن ثمرات ریاضی فرقانی بدین نوبادهٔ حدائق معانی که نسبت
باسم سامی آن حضرت بمواهب علیه التسام یافته محظوظ گردانید

The title Mawāhib-i 'Aliyyah مواهب علیه otherwise known as تفسیر حسینی occuring in the above passage, appears on P. 1460. of Ethe, Ind. Off. Lib. Cat., Vol. I.

Beginning :

بعد از تمهید قواعد محامد الهی و تاسیس مبادی ثنا خوانی حضرت
رسالت پناهی علیه وعلی آله واصحابه صلواة مصونة عن التناهی نموده میشود
که قبل ازین باشارت مشتمل به بشارت که از عالیه امارت پناه ایالت
دستگاه معالی صفات مناقب سمات مقرب الحضرت السلطانیه موتمن المملکه
الخاقانیه عضد والته الدولته القاهرة سراج السلطنت الظاهرة موید الاسلام
والمسلمین الخ *

End :

ودر افتتاح کلام الهی بحرف باء و اختتامش بحرف سین سری است *
چه این دو حروف بس باشد عرب گوید ...... ای حسبک بس بمعنی

چنین باشد که حسبک من الکونین ما اعطیناک بین الحرمتین و از نوادر اتفاقات آنست که این دو حروف در لغت پارسی همان معنی حسب آید یعنی پسندیده و حکیم ام اشارت به این معنی نمود بیت اول و آخر قرآن زچه باو و آمد و سین یعني اندره *

No. 539. * نور العيون

NŪR AL-'UYŪN.

Substance, paper. Size, 9 × 4⅞ inches. Pages, 92. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Polemics.

Author, not known.

Begins on fol. 152*b* of the MS. described under D. No. 583 below.

A controversial treatise containing a denunciation of the doctrines of the Shi'ites and a defence of the right and privileges of the companions of the holy Prophet especially of the first three caliphs. The Shi 'aḥ theory of the Imamat is fully discussed. Ap quotations from various eminent Shi'aḥ commentaries, the holy Qur'ān and Traditions are pressed into service. Many pages are devoted to the interpretation of the following verse of the Qur'ān which is supposed to be one of the controversial verses of the Qur'ān between the Shi'aḥs and the Sunnis :

" تنزيل من حكيم حميد و السابقون الاولون من المهاجرين والانصار والذين اتبعوهم باحسان رضى الله عنهم ورضو عنه واعد لهم جنات تجري تحتها الانهار خالدين فيها ابدا ذالك الفوز العظيم "

Neither the name of the author, nor the date of composition is mentioned anywhere in the copy. " نور العيون فى تفسير والسابقون الاولون " is the full title of the work as is stated on fol. 153*a* in the preface. The date of transcription and the name of the scribe not known.

Beginning :

الحمد لله الذي صير اصحاب نبيه خير اصحاب الانبياء و خاطبهم بكنتم خيرامة و كذالك جعلناكم امة وسطا لتكونو اشهداء والزمهم كلمة التقوي وانزل عليهم السكينة و اتم عليهم النعماء و حبب اليهم الايمان وكره اليهم الفسوق والعصيان وكانو مشاهدين علي طاعته مدي الاناء واسبغ بتوسطهم علي كل من دونهم من اهل هذا الدين جلايل الالاء فهم اصول الاول بشمول ...... العطاء جميع من سواهم فروعهم بلا امتراء الخ *

End :

بپاس اختصار درین رساله بده روایت صحیحه اقتصار نمود اهل ایمان
وایقان را یک روایت کافي بود و صلي الله علي نور الوجود و سرالشهود واله واصحابه
الفایزین برضوان المعبود المحبوبین القدوس الوداد وسلم تسلیما کثیرا *

No. 540. * زینت القاري

ZĪNATAL-QĀRI.

Substance, paper. Size, $9 \times 4\frac{5}{8}$ inches. Pages, 6. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Tajwīd (Art of Recitation of the holy Qur'ān).

Author, not known.

Begins on fol. 198*b* of the MS. described under D. No. 583 below.

A short Persian tract on Tajwīd. It is partly versified. The title of the work is contained in the following verse appearing on fol. 198*b*.

اي عزيز اول كه گفتي باز گوي
زينت القاري كتابے ساختم *

The name of the author is not mentioned anywhere in the copy.

Date of transcription and the name of the scribe not known.

Beginning :

زينت القاري كتابے ساختم
نظم آن را پارسی پرداختم *
وقف کردم این قدر از بهر حق
در زبان خاص و عام انداختم *
جهد کردم من درین در روزوشب
جان و تن را لیز دروي باختم *

End :

ایضا ثم میقات فنادي اکثر هما علي ان قراة القرآن بالالحان مکروه
اسماع الله بمافیه من تشبیه ...... و مرده قوله علیه السلام ' زینوا القرآن با صواتکم
القرآة بنغمة العرب قال علیه السلام اقرءوا ' القرآن مایحسد العرب *

No. 541. المنتخب التجويد *

AL-MUNTAKHAB AL-TAJWID.

Substance, paper. Size, 9 × 4⅞ inches. Pages, 22. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Tajwīd.

Author, not known.

Begins on fol. 201*b* of the MS. described under D. No. 583 below.

A short Persian treatise on the art of proper recitation of the holy Qur'ān with a description of the principal schools of readers of the Qur'ān. The name of the author is not mentioned in the copy. The treatise is divided into a number of Faṣls are in red-ink. An incomplete fragment of an anonymous work on Tajwīd is found at the end of this MS.

Date of transcription and the name of the scribe not known.

Beginning :

اي نوا ساز بردهٔ تنزيل
راست آمد بيان آن ترتيل *
كه اداي حروف و حفظ و قوف
كرد تفسير آن رسول عطوف *
پس بحكم حديث اگر خواهي
كه ز ترتيل يا بي آگاهي *
مخرج حرفها بنام بدان
با صفائي كه كرده اند بيان الخ *

End :

صاد را وقف مرخص خواندهٔ
ايستي دروي اگر در ماندهٔ *
ق فصل وقف آمد پيشگي
نزد بعضي وقف باشد بعض لے *
لام الف باشد علامت گرد رو
نيست وقف آن جا ترا بگذرا زو *
تمت الرسالته المنتخب التجويد بعون الملك *
حميد تمت تمام شد *

No. 542. * قواعد القرآن

QAWĀ'ID AL-QUR'ĀN.

Substance, paper. Size, 9 × 4⅞ inches. Pages, 51. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Tajwīd.

Author, Yār Muhammad b. Khudādād Samarqandī,
يار محمد بن خدا داد سمرقندى *

Begins on fol. 214*b* of the MS. described under D. No. 583 below.

A concise Persian treatise on the proper methods of reading the text of the Qur'ān, illustrated throughout with various verses of the Qur'ān. The work is dedicated to 'Ubayd Allāh Bahādur Khān who reigned in Transoxania (A.H. 939—964/A.D. 1532–1540) fol. 215*a*. Yār Muhammad b. Khudādād states in the preface that he attended the valuable lectures of the most learned 'Ulamās of his time on this subject and acquired much knowledge of the Tafsīr and علم القراة. In the preface the author is called Yār Muhammad Khudādād Samarqandī, without ابن before خدا داد. The title of the work appears on fol. 215*b*. The work is divided into twelve Bābs.

Copies of the same are noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, No. 2703 and Ivanow, A.S.B. Cat. P. 437, No. 973. A fragmentary copy of the same work is described in Rieu II, P. 803, No. IV.

Different readings on the margins.

Date of transcription and the name of the scribe not known.

Beginning :

حمد بيحد و ثناء بيعدد مر حضرت قادري را كه قرآن مجيد و فرقان حميد برما فرستاده شكر بان منعمي كه نعمت ايمان و عرفان بما داد تقدست اسماءه و تنزهت كبرياءه وصد هزاران صلوت صلوات ناميهاي وتحف تحيات زاكيات بر مرقد مذون و مشهد معطر خلاصه كائينات و زبدهٔ مخلوقات آن سيدي كه نام مباركش ∴ الخ *

End :

والعذاب الاخرة اكبر كصاحب الحوت انه لمجنون وفي لوح اذاجاءَ لايوخر وفي الذاز عات كالمدبرات امرا ابصارها خاشعة اذا كرة خاسرةٌ حديث موسي فمن شاءَ ذكره وفي الغاشيه فيها عينٌ جارية وفي البلد عليه الحد *

تمت الكتاب بعون الملك الوهاب *

No. 543. فقہ عمدة الاسلام *

FIQH-I 'UMDAT AL-ISLĀM.

ubstance, paper. Size, 9 × 4¾ inches. Pages, 165. Lines, 19 on a page. Condition, much injured. Mode of writing, not good. Appearance, old.

Extent, complete.

Subject, Fiqh.

Author, Abū Ṭāhir b. Kamāl. ابو طاهر بن کمال *

Persian treatise in prose, on the Sunni system of Fiqh, dealing chiefly with the five principal commandments or فرائض of the Islamic religion. Two defective copies of the same are noticed in Ivanow, A.S.B. Cat., No. 1051 (I) and the Suppl. Vol. II, No. 997.* The name of the author does not appear in anyone of these two copies. A similar copy is described in the Cat. of the Arabic and Persian MSS. in the Būhār Library (Calcutta), No. 140 (*a*). The actual name of the author is Abū Ṭāhir b. Kamāl Multānī (f. 81*b*), not 'Abd al-'Azīz as given in Hājī Khalīfah No. 8303 The date of composition is not mentioned. The work frequently quotes etxracts from the following authorities (fol. 82*a* and 82*b*): 'Umdah عمده, Aqīdah عقيده, Amālī امالی, Manār منار, Kashf al-Asrār کشف الاسرار, Fatāwā-Khānī فتاوای خانی, Muhīt محیط, Sharh-i Ṭahāwī شرح طحاوی, Majma 'al-Bahrayn مجمع البحرین, Targhīb al-Ṣalāt ترغیب الصلوات, Tirmazī ترمذی, Mashāriq al-Anwār مشارق الانوار, etc.

According to the statement of the author on fol. 81*b*, the work is divided into five Muqāddimah. But actually it is divided into the following Bābs:

1. کتاب الایمان, (not mentioned) on fol. 1*b*, beginning:

درکشف الاسرار آورده است الخ

2. کتاب الطهارة, on fol. 20*a*, beginning:

شرائط نماز شش چیز است الخ

3. کتاب الصلوة, on fol. 34*a*, beginning:

بدانکه سبب نماز وقت است بدر آمدن الخ

4. کتاب الصوم, on fol. 59*a*, beginning:

بدان وفقك الله تعالی علی الطاعات الخ

5. کتاب الزکوة, on fol. 63*b*, beginning:

زکوة فرض عین است برمسلم مر بالغ و عاقل الخ

6. کتاب الاضحیه, on fol. 67*b*, beginning:

قرباني واجب است بر هر مسلماني که توانگر باشد الخ

7. کتاب الحج, on fol. 68*b*, beginning:

حج فرض عین است بر همه مسلمانان الخ

8. خاتمه, (not mentioned) on fol. 81*b*, beginning:

میگوید بندهٔ گناهگار الراجی الخ

These kitābs are again subdivided into a number of Bābs and Faṣls Headings in red. Arabic passages in Naskhī character. Occasional different readings on the margins.

The copy is not dated, but the following inscription appears at the end of the MS.

بعون الملك الجليل تحرير ۲۲ رجب المرجب سنه چهارم محمد شاهی در صوبه آرکات ملک کرناتک *

Beginning :

الحمد لله رب العالمين والصلواة والسلام علی رسوله محمد وآله وصحبه جمعين بدان ارشدک الله تعالی في الدارين درکشف الاسرار آورده است اول چيزے که بربنده واجب است پيش از جمله فرائض پس از بلوغ شناختن خداے تعالی است الخ *

End :

وبخاتمه خيراين ضعيف رامدد بفاتحه با خلاص کنند اللهم احينا مع الايمان و امتنا بالايمان واحشرنا في زمرة المتقين يوم الحساب وصلي الله علي خير خلقه وآله النبي المکي المدني القريشي وآله اجمعين برحمتک يا ارحم الرحمين *

No. 544. فقه عمدة الاسلام

FIQH-I 'UMDAT AL-ISLĀM.

Substance, paper. Size, 10¾ × 9⅜ inches. Pages, 83. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

A restored copy of the work described under D. No. 543 above.

No. 545. مالابد شافعي

MĀLĀ BUDDA SHĀFA'Ī.

Substance, paper. Size, 8½ × 5½ inches. Pages, 256. Lines, 11—13 on a page. Condition, slightly injured. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, not known.

A Persian treatise on religious observances as expounded by the Shāfaī school of thought. As the work is intended for the beginners, the language used is simple and easy.

The title appears on the fly-leaf and the chapters are marked in red ink. Folios 105*a* to 128*a* were supplied by a different hand. The fly-leaf and the

last page contain two seals respectively. The first reads سالک محمد اسلم and the second is not decipherable. ۱۲۱۶

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله رب العلمين والعاقبة للمتقين و صلوات الله و سلامه و رحمته و برکاته علي محمدن المصطفي ...... امابعد بدان و فقک الله تعالے للطاعات که این کتاب درمیان مسئله چند از فرض و سنت وادبست و آنچه بباید دانست از کارهاے دین و راه مسلماني ....

End :

واز عبدالله بن عمر رضه روایت آمده است این معنے که ما مي شمردم که فرستاده خداے تعالے محمد مصطفي صلے الله علیه وسلم دریک مجلس صدنوبت مي گفت رب اغفرلي وتب علي انک انت التواب الرحیم م م م ...

No. 546. ترجمۂ کنز الدقائق

TARJUMAH-I KANZ AL-DAQĀĪQ.

Substance, paper. Size, 13 × 7¼ inches. Pages, 528. Lines, 15 on a page. Condition injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Naṣr Allāh b. Muhammad b. Jamal al-Azdī.

نصر الله بن محمد بن جمال الازدی *

Persian translation of the famous Arabic work entitled Kanz-al-Daqā'iq کنزالدقائق, a catechism according to the Hanafī school, by Hafīz al-Dīn al-Nasafī (d. A.H. 710/A.D. 1310), printed at Delhi in A.H. 1287.

Similar copies are noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, pp. 1386– 1389, where the author is called by different names, such as جماد الدروی ' جمال ازدی جمادالازدی and جمال الارزی. The work is divided into a number of Bābs, Kitābs and Faṣls—all marked in red ink. The fly-leaf contains the following invocation :

(۱) یا کلیچ (۲) حیدر جنگ *
۱۲۰۱

Preface to the work is written in Arbaic. The text of the translation begins with:

کتاب الطهارة فرایض وضو الخ *

Date of transcription, not known.

Scribe, Hāfiz Nūr Muhammad.

Beginning :

الحمد لله رب العالمين الذي اوضح مناهج الشريعت والاسلام و اورد مناهيل التكليف جملته الانام وجعل العلماء قادة إلي الجنته الخ *

End :

الحمد لله وفقني بترجمة هذا الكتاب والصلوة علي رسوله محمد خير خلقه واله اجمعين تمت تمام شد كار من نظام شد بتاريخ بست ونهم شهر محرم الحرام سنه ۳۰۵ جلوس خط نقير الحقير خاک پاے حافظ نور محمد غفرالله ذنبه بروز چهارشنبه در وقت چاشت اتمام رسيد بمنه وكماله كرمه *

No. 547. اساس اسلام

ASĀS-I ISḶĀM.

Susbtance, paper, Size, 7½ × 5⅝ inches. Pages, 96. Lines, 10—14 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject,

Author, Ābid. عابد

An account of Islamic law and ethics in Mathnavī form, by one Ābid about whom nothing is known. It was composed in the year A.H. 1064 (fol. 2*a*).

سر سال هزار وسعت وچهار

گرچه كم بود فرصتم بسيار *

The tile of the work appears in the following verse on fol. 2*a* :

چوں بديں گونه دادم انجامش

نام كردم اساس اسلامش *

Name of the author on fol. 2*a* :

گرچه ايں هرزه كار عابد نام

در عبادت نزد بحق يک گام *

Text, on fol. 2*b*, beginning

بشنو اے سالک طريق ارشاد

بادعون حقيقت رفيق معاد *

The MS. has no headings, though space for the purpose is left blank.

Date of transcription and the name of the scribe not known.

Beginning :

بسم معبود كل موجود

من له حمد كل محمود *

صلي ربي علي ابي القاسم

وعلي كل آله سلّم الحم *

End :

چون تو مانیش قبله و مقصود
لشود بي شکٌ ازدرت مطرود *
چون نبا شد بجز تواش تسکین
چه بود دوستي دگر به ازین *
تمت تمام شد *

No. 548. رسالۀ اوقات الصلوة

RĪSĀLAH-I AUQĀT AL-ṢALĀT.

Substance, paper. Size, $8\frac{3}{16} \times 5\frac{7}{8}$ inches. Pages, 17. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Ḥājjī Muḥammad Imām al-Dīn Khān, حاجی محمد امام الدین خان

A short but useful work on ascertaining the exact direction of Qiblah قبله and the exact hours for the performance of the five prayers, compiled by Ḥājjī Muḥammad Imām al-Dīn Khān, who, according to his own statement in the preface, on fol 1b, flourished during the time of Sirājl-Umarā Nawāb 'Azam Jāh Bahadur of the Carnatic family. The work was compiled (fol. 10a) during the year A.H. 1244. Numerous tabular forms containing days, hours and minutes are given. The fly leaf bears a diagram for finding out the four directions. Fol. 10b contains a table indicating the exact location of some of the cities in South India.

The copy is not dated. Scribe, probably written by the author himself.

Colophon :

این خاکسار ذرۀ بیمقدار حاجي محمد امام الدین خان عفي الله عنه
خواست که رساله در معرفت اوقات الصلوة وجهت کعبۀ شریف بیان سازد *

Beginning :

الحمد لله رب العالمین والصلواة والسلام علي رسوله محمد وآله الطیبین الطاهرین
واصحابه المهدیین اما بعد درین اوان فرحت قران در زمان جهان بان شریعت
دان عالم پرو دین پناه مجمع مکارم صاحب السیف والقلم معدن الجودوالکرم الخ *

End :

درین باب این خاکسار مدتی سعی بلیغ بکار برده تاکہ بر اوراق لیل و نہار یادگار بماند این رسالہ در سنہ یک ہزار دو صدو چہل و چہار مرتب شد *
۱۲۴۴

ہزاران درود و ہزاران سلام
بحق محمد علیہ السلام *

No. 549. شرح نام حق

SHARH-Ī NĀM-Ī HAQQ.

Substance, paper. Size, 8 × 6 inches. Pages, 75. Lines, 13 on a page. Condition, injured. Mode of writing, fair. Appearance, old.

Extent, complete.

Author, Ikhtiyār b. Giyāth al-Dīn al-Husaynī.

اختیار بن غیاث الدین الحسینی *

A detailed Persian commentary on the well-known Mathnawī entitled Nām-i-Haqq نام حق of Maulānā Sharfal-Dīn Bukhārī (Comp. A. H. 703/A.D. 1303). It is written by Ikhtiyār, the author of Mukhtār-al-Ikhtiyār, مختار الاختیار The commentary deals with all the rites and observances of the legal prayer of the Sunnī school of thought.

The chronogram as composed by him on fol. 80*b* is enigmatic :

باستکمال اي ماه دو ہفتہ
ہمانا ہفت روزي حرف رفتہ *

مہي ذي الحجہ چوں این یافت تکمیل
بجو تاریخ آں از آخر سال *

The work is styled in Ethe and Rieu Cats. Sharh-i-Maqdam-al-Salāt شرح مقدم الصلوة or Muqaddimah al-Salāt مقدمہ الصلوة Other Persian commentaries on Nam-i-Haqq are noticed in Ethe, Ind.Off. Lib. cat., P. 1375 and Riev I., P. 23. Arabic passages in Naskhī character. Four pages at the end of the MS. are of a different work. Fol. 1*b* bears a seal that reads thus :

وقفت علي اولادي مسکین حقیر غلام قادر *

Date of transcription, A.H. 1250. Scribe, not mentioned.

Preface, on fol. 2*a*, begins with

اما بعد چنین گوید فقیر محتاج برحمت ربہ الغني اختیار بن غیاث الدین الحسینی الخ *

Text, on fol. 3*a*, beginning with

نام حق بر زبان همي رانم
که بجان و دلش همي خوانم الخ *

Beginning :

سپاس بے قیاس مر پرورندہ راکہ رحمت بے نهایتش طفل جان را بہ
شیر دلپذیر خطاب از بستان ام الکتاب پرورش دا دونسیم لطف عمیمش صبا آئینہ
صبي خردہ بین خرد را در مهد رحمت بدست مرحمت بخشش پرورد الخ *

End :

بچشم دانشش جلوہ دہ
زتر صنیع قبولش زیورے نہ *
بتوفیق خداے فتاح علّام
زآغازش رسانیدم با نجام *
کنون در دلم کہ با جانم قرین است
بحمد اللہ کہ رب العالمین است *

No. 550. تكميل الايمان

TAKMĪL AL-ĪMĀN.

Substance, paper. Size, 12½ × 7¾ inches. Pages, 80. Lines, 17 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, 'Abd al-Haqq b. Sayf al-Dīn al-Turk al-Dihlawī al-Bukhārī.
عبد الحق بن سيف الدين الترك الدهلوى البخارى *

A Persian treatise on the principles of Islamic creed, based on the Sunnī doctrine, compiled by 'Ad al-Haqq, the well-known author of Jazb al- Qulūbilā dār al- Mahbūb. جذب القلوب الى دار المحبوب (Vide No. 579 below) and a number of other works (Vide Ethe , Ind. Off. Lib. Cat., Vol. 1, pp. 1392—1394).

On the first page of the present copy are quoted some of the traditions dealing with the esoteric significance of the names of the holy Prophet. There are copious marginal and interlinear glosses and explanatory notes.

Date of transcription is contained in the following statement appearing on fol. 36*b* :

تمت هذه الرسالة المسمي بتكميل الايمان و تقوية الايقان بتاريخ بست
و دوم رجب المرجب سنہ ۱۲۷۰ هجري نبوي حسن اختتام يافت *

—A.H. 1270.

At the end of this copy there are two separate printed copies of the work entitled Raudhat al-Ābidīn روضة العابدين

Beginning :

الحمد لله رب العالمين والصلوٰة والسلام علي سيد المرسلين و امام المتقين و خاتم النبيين محمد واله واصحابه واتباعه اجمعين بهدايت طريق الحق و محي علوم الدين الخ *

End :

ونا اميدي از رحمت خدا كفر است وايمن بودن از عذاب وي تعالى نيز كفر است و ايمان درميان اميد واري و ترس كاري است تمام شد ترجمهٔ عربي *

No. 551. لولوئے مجالس *

LU'LŪ-I MAJĀLĪS.

Substance, paper. Size, 5⅞ × 4 inches. Pages, 424. Lines, 11 on a page. Condition, much injured. Mode of writing, not bad. Appearance, old.

Extent, complete.

Subject, Religion and Ethics.

Author, not known.

A rich collection of a series of forty-seven discourses on religious and ethical topics delivered by Najm Muhammad between A.H. 859 and A.H. 861 in the famous Jāmi' Masjid of Ahmad Nagar in Gujarāt. They are based principally on the verses of the Qurān, the Traditions of the holy Prophet and the ancedotes from the lives of great saints. The compiler whose name is not known states in his preface that he was a disciple of Sayiid al-Mashā'ikh Sayiid Burhān Mahmūd and that he used to attend the above lectures along with a multitude of all classes of people of his time who thronged to the mosque with great zeal and fervent. From this statement it is clear that the compiler was a contemporary of Najm Muhammad. He was still alive when Najm Muhammad died in A.H. 861 (fol. 13*a*). Nothing is known about the life and works of Najm Muhammad. The compiler states on fol. 213*a* that he (Najm Muhammad) died in A.H. 861 at the age of seventy. The date of birth can therefore be placed in A.H. 791. He lived during the time of Abū al-Muzaffar Ahmad Shāḥ b-Muhammad Shāḥ b-Ahmad b-Muhammad Shāḥ b-Muzaffar Shāḥ Sultān whose identity cannot be established. He spent a greater part of his life, nearly forty years (fol. 213*a*) in Gujarāt preaching the Gospel of Allāḥ.

The MS. bears a seal which reads thus: محمد على حسين خان تاج الاسرا *

On the fly-leaf the following note also appears

١٠ ارذى قعدة سنه ١١٣٠ اكيس روپيه قيمت

Abū Muhammad is the scribe and the owner of the copy. The title of the work appears on fol. 2*b*. The title page bears the full title of the work لولوی مجالس در وعظ ونصائح Each lecture is described with proper dates in the following manner

مجلس اول قاضي نجم محمد بتاريخ هفتم ماه ذي قعده سنه تسع وخمسين وثمان مائة شب دو شنبه كه فاضل ترين و بزرگ ترين شبهااست سخن درذكر لطف خدا يتعالى افتاد الخ *

The copy is not dated.

Beginning :

الحمد للّه رب العالمين والعاقبة للمتقين والصلواة علي رسوله محمد وآله اجمعين ـ بد ان اسعدک اللّه تعالي في الدارين که اين الفاظ وعظ دربارو گوهر نثار قاضي القضات ملک العصرو الزمان شاه .. .. دهروفور العلم بحر المعاني نعمان الثاني نجم محمد که درعرصه گجرات تخت گاه شهر معظم احمد آباد حرس اللّه تعالي عنه جميع الافات الدنيا و لاخرة نگاه باد (بعهد؟) همايون قطب الدين و الدنيا ابو المظفر احمد شاه بن محمد شاه بن احمد بن محمد شاه بن مظفر شاه السلطان آن بزرگوار بر معتاد خود بعد از جمعه حج المساکين وسيد اليوم وشب دو شنبه که شبي با عظمت و رحمت است بر منبر مسجد جامع بنا کرو ملک الشرق ملک الحبيب الملک برمي آمد سخنها .... فائده دين پاک رابگوش خلق در مجلس آن بزردوار عالمان و فقيهان و قرآن خوان سبع قاري وملوکان و امرا و لشکريان و سودا گران .... ومردان وعورتان درپردهٔ خاص و عام حاضرمي شدند الخ *

End :

بعد زان بزرگوار نافع خلق علم باعمل داشت بتاريخ شانزدهم ماه رمضان المبارک سنه احدي وستين وثمانمايه درسه شنبه وقت اشراق سه پاس روز گذشته بود که از دار فنا بدار البقا رحلت فرمودند عمر مبارک بهشتاد سال رسيده .... چهل سال درگجرات در تذکيره گذرا نيدند خداوندا مقامش بجنت الفردوس گردن و هر کرآن بزرگوار را و اين فصير را .... اخلاق و محبت اللّه واللّه اعلم بالصواب تمت تمام شد مالک و راقم اين کتاب ابو محمد شکر اللّه غفر اللّه و اوالديه ولجميع المومنين والمومنات والمسلمين والمسلمات *

No. 552. شرح نخشبي *

SHARḤ-Ī NAKHSHABĪ.

Substance, paper. Size, 10⅜ × 9⅝ inches. Pages, 44. Lines, 20 on a page. Condition, good Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, commen tary on Prayer.

Author, Dhiyā al-Dìn Nakhshabī.

A restored copy of the work described under D. No. 431, Part III, Vol. I above, wherein it is styled Sharḥ-i Du'ā-i Suryānī شرح دعائے سریانی This is probably another work written by Dhiyā'al-Dīn Nakhshabī (d. A.H-751). the famous author of the Ṭūtī Nāmaḥ (Comp. A.H. 730), the Silk-i-Sulūk, the Juz'iyyāt wa Kulliyāt, the Gulrīz, etc. (Vide Ethe, Ind. Off. Lib. Cal., Vol. I., Nos. 2034, 743—751, 1838, 1839 and 2852; Rieu II, P. 740*a*; and Ivanow, A.S.B. Cat., No. 105). The author is simply called Nakhshabī (Foll. 1*a* and 43*b*). At the end of the MS. appear a few ruzd lines from the 'Aqaid-i- Dakhanī described under D. No. 69, Part I, Vol. II, above.

No. 553. * معرفت المذاهب

MA'RĪFAT AL-MAZĀHIB.

Substance, paper. Size, 7¾ × 5⅜ inches. Pages, 18. Lines, 11 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Sects in Islām.

Author, Mahmūd Tāḥir Ghazālī. محمود طاهر غزالی

Herein is included another work Pand-i-Luqmāni-Hakīm fol. 10*b*.

This is a very short Persian tract dealing with the elementary principles of the Sunnī doctrine. A brief account of the seventy-three Muhammadan sects is also given. The author calls himself Mahmūd Tāḥir Ghazālī, but nothing is known about his life and other works. The title colophon of the work appears on fol 2*b*. Copies of the same work are noticed in Ethe, Ind. Off. Lib. Cat. No. 2548 and 1920, II.

Headings in red ink. Arabic passages in neat Naskhī character.

Date of transcription, Jamādī al-Awwal, 1254.

Scribe, Muhammad Qāsim.

Beginning :

الحمد لله المحمود الظاهر المعبود في الباطن والظاهر والصلوة والسلام على
رسوله الكامل .... اما بعد گوید جامع این جواهر لالي امیدوار برحمت
معالي محمود طاهر غزالی احسن الله الیه و غفر الله له ولوالدیه که درنا بادشاه
توانا تطاعت الایه ترادف نعمایه چندین میفرما ید الخ *

End :

حضرت حق سبحانه تعالي ہیچ کس رابدان راه ہائے کج ندارد ہمه را به
صراط مستقیم که راه سنت و جماعت است ثابت دارد بحرمت النبي واله
الامجاد صلي الله علیه وآله و اصحابه وسلم *

No. 554. كتاب الرسائل *

KITĀB AL-RASĀ'ĪL.

بذل الدراية في ذكر ضوابط الرواية *

BAZL AL-DIRAYAH FI ZIKRI DHAWABIT AL-RIWAYAH.

Substance, paper. Size, 9 × 5⅜ inches. Pages, 50. Lines, 15 on a page. Language, Persian. Character, Nasta' liq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Science of Traditions.

Author, Maulānā Muhammad Bāqir Āgah, مولانا محمد باقر آگاه *

The other works herein are (1) Tā'id al-Haqq, fol. 36*b* (2) I'lams al- A'lām, fol. 50*a* (3) Nahr. al-Zindìq, fol. 77*a*, (4) Al-Tahqīq al-Anīq, fol. 113*b* (5) Lubb al-Lubāb, fol. 138*a*, (6) Daf'al-Waswās al-Khannās, fol. 154*b*, (7 Maqāmi'al -Hadīd, fol. 202*a*, (8) Al-Barqal-Wāmidh, fol. 234*b*, Kashf al-Astār, fol. 278*a*, (10) Al-Hijaj - al- Nāḥidhah, fol. 293*b*.

The Kitāb al-Rasā'il is a large Persian work in prose, which, in general, deals with the doctrine of the Imāmate, the legitimacy of the first four caliphs to the Khilāfat, and the most controversial points between the Sunnīs and the Shi'aḥs regarding the theory of the Divine Right of the Prophets' descendants and nearest of kin to weild the supreme authority in Islam both temporal and spiritual. This theory is bitterly refuted by the author of the above work. The Khwārij or the seceders representing the extreme democratic view that any free Arab was eligible for election as caliph, are also attacked and strong arguements against these theories are furnished. The work is divided into eleven separate treatises or رسائل For detail notices regarding the life and works of Maulānā Bāqir Āgaḥ, refer MSS. Nos. 19, 20, Part I, Vol. I. above, 192, Part III, Vol I, above, 45-51, Part I, Vol. II. above 52-60, Part I, Vol. II above.

The Bazl al-Dirāyaḥ fi Zikr Dhwābit al-Riwāyah is the first treatise contained in the Volume. In the preface the author enumerates the sources studied by him for writing these eleven treatises. The preface begins on fol. 1*b* and ends on fol. 9*a*. The present treatise begins on fol. 10*a* and ends on fol. 35*b*. This treatise which deals with the Science of the Traditions and Narration and the authenticity of some of the اسناد (chains) and متن (text), should be treated, as the author states in the preface, as a kind of general introduction to the رسائل that follow it.

Beginning :

بعد حمد خدا و نعت رسول

بشنو این نکته را بسمع قبول *

که این رساله اولی است از کتاب الرسائل فیما یتعلق بالامامة من المسائل

دربیان تحقیق متن واسناد حدیث واثر با صطلاح مهره فن خبر مقرون به

نهایت تلخیص و اختصار الخ *

End :

الحمدلله الذي خص اهل السنه منه بالخط العزيز والصلواة والسلام علي سيدنا محمد البشير النذير الذي ميزهم بما انا عليه واصحابي بتمئيز واضح كثيروعلي آله وصحبه اهل المجد الاثير و اتباع سنته واضعياء امته سيما علي فلذة كبده و بضعه فلده محي الدين الذي الذي لم يو جد له نظير الخ *

No. 555. تائيد الحق في تعديد الفرق *

TA'ĪD AL-HAQQ FĪ T'DĪD AL-FIRAQ.

Substance, paper. Size, 9 × 5½ inches. Pages, 26. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 36*b* of the MS. described under D. No. 554 above.

This treatise explains in details the various sects in Islam that sprang up immediately after the death of the holy Prophet (peace be on him with Traditi on that allude to those sects.

Beginning :

الحمد لمنزل الفرقان' الفارق بين الحق والبطلان الخ *

End :

اقتصار بدين مقدار اولي بودو كار سائل ديگر درپيش و تحريرش اخري مي نمايد اللهم كما جعلتنا بمنتك الغير المتذاهبه من الفرقته السنيه الناجيه .... سيما علي وارثه ابي محمد محي الدين *

تمت تمام شد *

No. 556. اعلام الاعلام بوجوب نصب الامام *

I'LĀM AL-'ALĀM BĪ-UJŪBI NAṢB AL-IMĀM.

Substance, paper. Size, 9 × 5½ inches. Pages, 53. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 50*a* of the MS. described under D. No. 554 above, the treatise deals with the theory of Accession to the Khilāfat in Islam based on verses of the holy Qur'an and Traditions from a strict Sunnī standpoint and critices vehemently the Shiaḥ doctrine of Divine Right. The title appears in red on the top of fol. 50*a*. All Arabic passages are in Naskhī character.

The treatise is divided into two Bābs :

1. on fol. 50*a*, beginning :

در ذکرو جوب نصب امام برمذهب اهل سنت و جماعت و صل اول دربيان تحقيق الخ *

2. On fol. 57*a*, beginning :

در ذکر اتاويل اهل بدعت درمقدمه امامت و درين باب چند فصل ست الخ *

Beginning :

بعد الحمد للّٰہ تعالي .... بدان اي صاحب فهم رساو فقني اللّٰہ تعالي وآياک امايحب ويرضي کہ امامت نزد ماازاحکام فروع است نہ اصول و نصب امام از فروض کفايہ بود ـ اعني اگر جماعت از اہل حق و عقد بنصبش قيام نمايند فرض از ديگران ساقط شود الخ *

End :

وکلام دربسط اقاويل اين فرق بسيار است ليکن نظر باختصار اين رسالہ برين مقدار اکتفا نمودہ آمد .. .. صلي اللّٰہ عليہ وسلم وعلي آلہ الطاہرين واصحابہ من الانصار والمهاجرين والتابعين و تبعهم الي يوم الدين سيما علي سنذ الافراد المحبوبين سيدنا الا مام ابي محمد محي الدين *

No. 557. نحر الزنديق باثبات خلافة الصديق *

NAHR AL-ZĪNDĪQ BĪ-ĪTHBĀTĪ KHĪLĀFAT AL-ṢIDDĪQ.

Substance, paper. Size, 9 × 5½ inches. Pages, 72. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 77*a* of the MS. described under D. No. 554 above.

This deals with the genuineness of the Sunnī Traditions regarding the legitimate right of Hadhrat Abū Bakr' accession t the Khilāfat, with numerous quotations from the holy Qurān.

The work is divided, as is stated on fol. 77*b*, into a مقدمہ (introduction), two باب and a Khātimah (conclusion) ;

مقدمہ on fol. 77*b*, beginning :

بدان اے برادر ديني لولاک اللّٰہ بالعلم اليقين کہ يهود و نصاري الخ *

باب اول on fol. 78*b*, beginning :

در ذکر دلائل خلافت حضرت صديق باير افضل الخ *

باب دوم on fol. 97*b*, beginning :

دربيان حجج اماميہ بر خلافت بلافصل حضرت مرتضويہ الخ *

خاتمہ not mentioned.

Beginning :

حمديکہ صبح بهار صادق نفسان انفس و آفاق الخ *

End :

.... واصحابہ من الانصار والمهاجرين وعلي سائر اولياء امتہ الماجدين سيما علي وارثہ الاعظم ابي محمد محي الدين *

No. 558. التحقيق الانيق في بيان افضليته الصديق *

AL-TAHQĪQ AL-ANĪQ FĪ BAYĀNI AFDHALIYYAT AL-SĪDDIQ.

Substance, paper. Size, 9 × 5⅛ inches. Pages, 49. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 113*b* of the MS. described under D. No. 554 above.

Contains numerous verses and Traditions in praise of Hadhrat Abū Bakar, the first Caliph and his greatness as the first legitimate successor to the holy Prophet (peace be on him).

Foll 121*a* to 127*b* are supplied by a quite different hand.

Beginning :

الحمد لله الذي شرف .... بد انكه حجج مذكوره چند قسم است الخ *

End :

سيما علي وارثه الاعظم غوث الوري تمت تمام شد *

No. 559. لب اللباب في فضايل الاصحاب *

LUBB AL-LUBĀB FĪ FADHĀ'IL AL-AṢHĀB.

Substance, paper. Size, 9 × 5⅛ inches. Pages, 32. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 138*a* of the MS. described under D. No. 554 above.

Contains numerous quotations from the Holy Qur'ān and the sayings of the Prophet illustrating the greatness and the virtues of the Aṣḥābs or the companions of the Prophet.

Beginning :

نفس آهنگ تحميدي كند ساز
كه درو وصف نبي ماندز پرواز *

End :

خصوصاً سيد الافراد ـ تمت بالخير *

No. 560. دفع الوسواس الخناس العارض في حديث الميراث والفدك والقرطاس *

DAF'AL-WASWĀS AL-KHANNĀS AL-ĀRIDH FĪ HADITH AL-MĪRĀTH WA AL-FIDAK WA QIRṬĀS.

Substance, paper. Size, 9 × 5⅛ inches. Pages, 95. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 154*b* of the MS. described under D. No. 554 above.

This treatise with the Shi'ahs arguments regarding the famous Tradition about میراث (inheritance), the Fidak ( ) and the قرطاس (writ).

Beginning :

حمد و سپاس بیرون از حصر و قیاس متعال بے غرض و وہب بعوض را میسزد الخ *

End :

.... سیما علي سید المحبوبین المقربین ـ تمت تمام شد *

No. 561. مقامع الحديد في قمع مطاعن المنهج والتجريد *

MAQĀMI'AL HADĪD FĪ QAMI MATĀ'ĪNALMANHAJ WA AL-TAJRĪD.

Substance, paper. Size, 9 × 5⅜ inches. Pages, 64. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 202*a* of the MS. described under D. No. 554 above.

Contains a bitter criticism of the Shi'ah's denunciation of the Companions of the holy Prophet. It is based on numerous quotations from the holy Qur'ān and the sayings of the Prophet.

The work is divided into the following four Fasls :

1. On fol. 202*a*, beginning :

در رد مطاعن این فریق الحاد اثر بر حضرت صدیق اکبر رضي الله عنه الخ *

2. On fol. 216*a*, beginning :

در رد مطاعن این اخوان الشیاطین بر حضرت فاروق رضه الخ *

3. On fol. 221*b*, beginning :

در رد مطاعن این زندیقان بر حضرت جامع القرآن رضه الخ *

4. On fol. 227*a*, beginning :

در رد مطاعن این خران بے گوش و دم بر جمهور اصحاب الخ ٠

Beginning :

الحمد لله الذي عصم نبيه عن كيد المشركين الخ *

End :

.... سیما علي وارثه الاعظم امام المحبوبين *

No. 562. البرق الوامض لكشف هفوات الروافض *

AL-BARQ AL-WĀMĪDH LI-KASHFĪ HAFWĀT AL-RAWĀFĪDH.

Substance, paper. Size, 9 × 5½ inches. Pages, 85. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 234*b* of the MS. described under D. No. 554 above.

This is polemical in nature. It criticises the doctrines of the Shi'ah's.

The copy is principally divided into two تمهيد and two Fasls:

1. تمهيد On fol. 234*b*, beginning:

مخفى نماند که باتفاق قواعد عقليه وضوابط نقليه الخ *

2. On fol. 235*a*, beginning:

برناظران اين سطور محتجب ومستور نماند الخ *

1. فصل On fol. 236*b*, beginning:

درابطال هفوات شيعه که بر اصول و فروع الخ *

2. On fol. 271, beginning:

درعادات ضلالت سمات اين يذابيع الفساد الخ *

Beginning:

ستائيش شايان و نيايش نمايان نياز بارگاه حضرت صمدي الخ *

End:

...... سيما علي علي محبوبه الاعظم سيد اهل المقامات *

No. 563. كشف الاستارعن مشابهته الروافض بالكفار *

KASHF AL-ASTĀRAN 'MUSHĀBAHATĪ AL-RAWĀFIDHI BI AL-KUFFĀR.

Substance, paper. Size, 9 × 5½ inches. Pages, 20. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 278*a* of the MS. described under D. 554 above.

This is a very pungent criticism of the doctrines and theories of the Shi'ah's.

Beginning:

الحمد لله الذي نهي عن موالات الكفار و اوعد علي محاكاتهم بدار البوار الخ

End:

..سيما علي وارثه الاعظم و نائبه الافخم الذي كان قدمه الاصم وسلّم تسليماً كثيراً

No. 564. الحجج الناهضه في حكم الرافضه *

AL-HIJAJ AL-NAHIDHAH FI HUKM AL-RAFIDHAH.

Substance, paper. Size, 9 × 5⅛ inches. Pages, 59. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 293*b* of the MS. described under D. No. 554 above.

This treatise contains the final verdict of the author on the question of the heresy of the Shi'ah sect. According to the author, arguments are based on the verses of the holy Qur'an, the Traditions and the legal decrees of the great Imāms and jurists of Islam.

Regarding the date of composition of the above treatise of the كتاب رسائل the author furnishes the following statement on fol. 372*b* :

مخفي نماند که رسالهٔ دفع الوسواس در آواخر سنه تاليف يافته و سائر رسائيل كتاب الرسائيل در سال ديگر رنگ ارتسام پذيرفته پس در مادهٔ تاريخ بكل الروافض كله يک عدد كم مي شود در حقيقت تفاوت ماهي چند بيش نبود و مضائيقه ندارد"

The date contains in the following versified chronograms:

چو خواستم زخرد سال اختتامش گفت
که منع مذهب ناحق نموده آگاهي *
چو تاريخ اتمامش از عقل جستم زهي رد رفاض فرمود بے مين *

—A.H.1208.

Beginning :

الحمد لله الذي حبالصحابه المناسب الكبار ليغيظ بهم الكفار الخ *

End :

...... چون عدد مين را از جمله زهي ردرفاض برآرند تاريخ برمي آيد وكمي ماهي چند مضايقه ندارد چنانكه گذشت *

ṢŪFISM AND ETHICS.

No. 565. الانسان الكامل *

AL-INSAN AL-KAMIL.

Substance paper. Size, 8¼ × 5⅜ inches. Pages, 42. Lines, 13 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Doctrine of the Perfect Man.

Author, not known.

Begins on fol. 1*a* of the MS. described under D. No. 706 below.

A Persian treatise containing the mystical interpretations of some of the selected verses from the holy Qur'ān. This work is quite different from 'Abdal-Karīm al-Jilīs, (d. between 808/1406 and 819/1417). Al-Insān al-Kāmil الانسان الكامل which is in Arabic; neither it is identical with the Persian work entitled Insān al-Kāmil fī Marifat al-Wāfir انسان الكامل فی معرفتہ الوافر, written by 'Aziz-Muhammad al-Nasafī al-Bukhārī who died in 661/1263. The name of the author of the present work does not appear anywhere in the MS. The title of the work appears on fol. 1*b*. The MS. was copied from Shāh Kalīm Allāh Shahs transcript. Mu. .mmad Qudrat Rasūl is the owner of the copy. Scribe, not known.

Date of transcription, A.H. 1255.

Beginning :

بسم اللّٰہ المقدم الالوہیت التي لا ابتداي لها بسم اللّٰہ المؤخر... التي لانقضاء لها بسم اللّٰہ ظاہرلدانیة ولا کیفیتہ بسم اللّٰہ باطن بلا ماہیت الخ

End :

وانزلنا القرآن بكل مثل ولكن الانسان جهولا آية ان اللّٰہ غني عن العالمين اگر در آئي دروني درباز است و اگر درنیایي حق بے نیاز است این کتاب کردیم براي خداي طالب حق تلاوة قرآن العظيم ●

No. 566. ذخیرة الملوک *

ZAKHĪRAT AL-MULŪK.

Substance, paper. Size, $7\frac{1}{4} \times 4\frac{1}{2}$ inches. Pages, 454. Lines, 15 on a page. Condition, slightly injured. Mode of writing, not good. Appearance, old.

Extent, complete.

Subject, Ethics.

Author, Sayyid 'Ali b. Shihāb. سید علی بن شهاب

An ethico-political Persian treatise, composed by Sayyid Ali b. Shihāb of Hamadān, who died A.H. 786 A.D. 1385, at the age of seventy-three. He is also the author of the following works: Mastūrāt مستورات described in Ethe, Ind. Off. Lib. Cat., Vol. I., No. 1850; Khulāṣat al-Manāqib خلاصة المناقب (Comp. A.H. 778); Hall al-Nuṣ'ūs حل النصوص ' noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, No. 1357, 9 and Rieu II., P. 836*b*; Dah Qā idah ده قاعده; Risālat al-Iṣ'ṭilāhāt رسالتہ اصطلاحات Mashāriq al-Azwāq مشارق الا ذواق a copy of which is noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, No. 1922, 12; Munājāt مناجات and a number of letters and Ghazals are also ascribed to him.

Two incomplete copies of the present work are found in this Library. (Vide Nos. 425 and 426, Part III, Vol. I., above, the latter being transcribed in A.H. 1057). Copies of the same are also noticed in Ethe, Ind. Off. Lib. Cat., Vol. I., PP. 1188—1190; Rieu II., P. 447*b*; and Ivanow, .S.B. Cat., No. 1380.

According to the author (fol. 2*a*) the work is divided into the following ten Babs:

1. در شرائط احکام ایمان ولوازم آن on fol. 3*a*, beginning:

قال الله تعالي آمنو بالله و رسوله و نورالذي انزلنا الخ *

2. This Bāb is not traceable in the copy.

3. در مکارم سیرت وحسن اخلاق الخ on fol. 43*b*, beginning:

سیرت خلفائی راشدین رضوان الله علیهم اجمعین الخ *

4. در عقوق والدین وزوج وزوجه on fol. 55*b*, beginning:

قال الله تعالي وقضي ربک ان لا تعبد والا ایاه الخ *

5. در احکام ولایت و سلطنت وامارت وغیره on fol. 79*a* beginning.

قال الله تعالي ان الله یامر بالعدل والاحسان الخ *

6. در شرح سلطنت معدوی وغیره on fol. 105*a*, beginning:

قال الله تعالي هو الذي جعلکم خلایف في الارض الخ *

7. دربیان وجوب امر معروف وغیره on fol. 124*a*, beginning:

قال الله تعالي ولتکن منکم امة یدعون الخ *

8. دربیان فضیلت شکر وغیره on fol. 152*b*, beginning:

قال الله تعالي وان تعدوا نعمت الله الخ *

9. دربیان فضیلت صبر وغیره on fol. 187*b*, beginning:

چون مجاري جریان حکمت عملی الهي الخ *

10. درمذمت تکبرو غضب وغیره on fol. 212*b*, beginning:

قال الله تعالي ساصرف عن آیاتي الذین الخ *

The fly-leaf contains a number of seals, but neither of them is decipherable. Arabic passages are underlined and are in the Naskhī character.

The copy is dated the 4th Ramadhan A.H. 1054.

Scribe, Habīb.

Beginning:

حمد بسیار و ثنای بیشمار حضرت ملکي که اسباب معاش سکان خطه ملک دنیوي را بتمهید قانون سیاست حکمي نظام داد الخ *

End:

پس شرفي که بغلب درذي مقدم شود یا بآتشي بسوزد و شرف جهودي بر آن راجح گردد وباین همه درآخرت مذا قشه وحساب و گرفتار عتاب گردد وبالله بالتوفیق *

No. 567. لوامع الاشراق *

LAWĀMI AL-ISHRĀQ.

Substance, paper. Size, 10⅛ × 7¼ inches. Pages, 196. Lines, 17 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Ethics.

Author, Jalāl al-Dīn Muhammad b. As'ad al-Dawwānī.

جلال الدین محمد بن اسعد الدوانی *

The well-known Persian work on ethics, with the full title, Lawāmi, al-Ishrāq, fi Makārim al-Akhlāq, لوامع الاشراق فی مکارم الاخلاق sometimes styled also Akhlāq-i Jalālī اخلاق جلالی. The title of the work appears on fol. 56 and the name of the author on fol. 96*a*. فقیر جانی محمد بن اسعد دوانی

The work was dedicated (fol. 36) to Husyan Bayg Bahādur, the ruler of 'Irāq A.H. 872—882/A.D. 1467—1477. According to the Haft-Iqlīm, the author was born A.H. 830/A.D. 1427 and died. A.H. 908/A.D. 1502, 1503.

The work has been repeatedly printed.

The last page of the present copy bears a few Persian verses.

Date of transcription, Rabī 'al-Awwal, A.H. 1261.

Scribe, not known.

Beginning :

افتتاح کلام بذام واجب الاعتصام سلطاني سزد الخ *

End :

فایدهما بمزید التائید و الامتنان بحق عین الاعیان محمد و آله و صحبه من ذوي الاعیان بتاریخ یازده هم ماه ربیع الاول سنه ۱۲۶۱ هـ تمت اتمام پذیرفت *

نام کتاب هذا *

لوامع الاشراق في مکارم الاخلاق *

No. 568. اعظم صوا طع الآفاق في شرح لوامع الاشراق *

A'ZAMUSWĀṬI'AL-ĀFĀQ FĪ SHARHILAWĀMI' AL-ISHRĀQ.

Substance, paper. Size, 7¾ × 5 inches. Pages, 579. Lines, 13 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, Complete.

Subject, Ethics (commentary).

Author, Muhammad Yūsuf 'Alī. محمد یوسف علی

A very rare and valuable copy of Muhammad Yūsuf 'Alī's Presian Commentary on Jalāl al-Dīn's well-known work styled Lawāmi 'al-Ishrāq or otherwise called Akhlāq-i Jalālī (see No. 567, above). The present copy is very beautifully got up.

The leaves are of different hues. The hand-writing is excellent. Probably this is the only copy extant It was composed in the middle of the 13th century A.H. at the request of Nawāb Ghauth Khān Bahadur, the Nawāb of Arcot, one of the great patrons of scholars and poets and himself a poet and a man of literary taste and author of the Tazkhiraḥ-i Gulzār-iA'zam. تذكرۀ گلزار اعظم

Muhammad Yūsuf 'Ali like Amīn al-Dīn 'Ali Khān Giryān (Ī) the author of Tā'id al-A'dād (see No. 736 below) is one of those authors and scholars of Arcot not known to Tazkiraḥ-writers. From the present commentary it may easily be inferred what a man of erudition and great learning he was! Nothing is known about the details of his life and works. The following passages selected at random from his preface to his commentary throw some light on his life and his present work:

"اما بعد برضما یرا و لوالاو بصار مخفي و محتجب مبادکہ خدیو عالم پناہ خسرو عالي جاہ رکن دیوان عدالت .... امیر الهند والا جاہ عمدۃ الامرا مختار الملک سراج الدولہ محمد غوث خان بہادر جنگ المتخلص باعظم .... با وصف اشتغال اشغال سلطنت و جہان داري و احتمال اثقال نصفت و داد گستري ہمت عالي نہمت مصروف تحصیل علوم ادبیہ و فنون کسبیہ میدارند و لمحۂ روز و شب در تعطل و غفلت نمي گذارند" * (fol. 2a)

ہنگام تہذیب اخلاق و بتعلم و استکشاف غوامض لوامع الاشراق في مکارم لاخلاق تالیف عالم محقق وفیلسوف مدقق ملا جلال الدین محمد بن اسعد دواني از خدمت ادیب لبیب .... اریب سحبان زمان حبان دوران معدن فہم و ذکاء سید ابو طیب خان والا امر سلطاني از ذروۂ قدر داني شرف صد و ریافت این خاکسار ازلي محمد یوسف علي بہ تنقیح و تفتیح مغلقات و شرح و بسط مشکلات آن کتاب مستطاب پر دازد .... بناء علیہ این زاویہ گزین گمنامي باوجود عدم استطاعت وقلت بضاعت امر جلیل سلطان نبیل را ذریعۂ سعادت خود انگاشتہ بتسویدش پر داخت ...."
(fol. 2b-3a)

"چون تالیف این شرح باشارت آن عالي جاہ بود مناسب چنان نمود کہ باعظم سوا طع الافاق في شرح لوامع الاشراق موسوم شود تا سطوع این شرح بعظمت نام نامي و رسم سامي ممدوح آفاق مجسم اخلاق بجمیع آفاق عام گردد" * (fol. 3a)

From the above passages, it may be concluded :—(1) That the writing of the commentary was probably commenced at the request of Nawāb Gauth Khān, about the time when Sayyid Abū Ṭayyib Khān Wālā (A.H. 1190—A.H. 1264) Nawāb's tutor, was engaged between A.H. 1253 and A.H. 1264 in teaching Lawāmi'al-Ishrāq to Nawāb Gauth Khān (Vide Tazkiraḥ-i Gulzāir- Azam PP. 368—374), who was at that time fourteen years old only. (2) That the author was still alive in A.H. 1253.

The exact date of the composition of the work cannot be ascertained. The first two pages of the copy contain a list of the contents of the لوامع الاشراق

Preface to the commentary, on fol. 1*b*, beginning :

تخلقی بخلقی که بذروهٔ اعلی الخ *

Commentary, on fol. 1*b*, beginning :

افتتاح آغاز نمودن اعتصام چنگ درزدن جنود جمع جند الخ *

Date of transcription and the name of the scribe not mentioned.

Beginning :

تخلقی بخلقی که بذروهٔ اعلی علئین عزت رساند حمد خالقی است جل جلاله که نوع انسان را بخلعت فاخره و لقد کرمنا بنی آدم نواخت و تادب بادبی که از حضیض اسفل السافلین مذلات نجات بخشد شکر منعمی عم نواله کم گشتگان بادیهٔ افراط و تفریط را بهدایت منزل اعتدال تخلقوا باخلاق الله پرداخت و درودنا محدود نثار شاهد محفل زینت لی مع الله وقت که سراپایش بحلی و حلل انک لعلی خلق عظیم آراستگی یافته الخ *

End :

واز حسن اتفاقات زمان شرح و بسط این لمعات آنکه مرور دهور را از طیب انگیزی صعید طیب طیبه بطیب قدوم ابو الطیب و الطاهر علیه التحیة فی الاول والاخر به عامی رسیده که عدت عشراتش بنخستین کاخ عشرت سرای تمامیست عشرت کزین شده مناتش بعلو مرتبت این عشرت که شطر عدت خود دانسته بل صفت ازرا عشرت همت خود پنداشت فی الجمله عدت عشرات و مئیات بمرتبهٔ موتنف که بشرف بعددی اذل و مثل بالفعل مشرف واحدے ازا مادیکم پائیگی درین عشرت کده باز نیافته نی نی صفرے گذاشته که بحراست منزلش چشم باز کرد الحمد لله اولاً و آخراً والصلواة و السلام علی افضل رسله کثیراً متوالیا و علی آله و اصحابه ثانیا و تالیا *

No. 569. دانش نامه

DĀNISH NĀMAH.

Substance, paper. Size, $10\frac{3}{4} \times 9\frac{3}{8}$ inches. Pages, 92. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, Ethics.

Author, Muhammad 'Atā'Allāh, محمد عطاء الله

A restored copy of the work described under D. No. 424—III, I, above.

A very useful Persian treatise on ethics and politics. The work was written, as is stated on fol. 2b in the preface, in A.H. 1244 during the time of Nawāb 'Azīm Jāḥ, Bahadūr who was born in A.H. 1217 and who acted as a regent to Nawāb Muhammad Gouth Khān (d. A.H. 1272). It appears from fol. 1b that this work was dedicated to Nawāb Muhammād Mahfūz Khān Bahādur Shahāmat Jang who died in A.H. 1193. Nothing is known about the life and other works of the author.

At one place in the preface the work is styled Matan-i-Dānish متن دانش (fol. 4b) It consists of a Muqaddimah, three Maqālahs and a Khātimah.

No. 570. گلزار حال (شش چمن) *

GULZĀR-I-HALL (SHASH CHAMAN).

Substance, paper. Size, $10\frac{5}{8} \times 9\frac{1}{4}$ inches. Pages, 111. Lines, 20 on a page. Condition good. Mode of writing, fair. Appearance, new.

Extent, complete.

Subject, Ethics.

Author, Banwālī Dās. بن والی داس

A restored copy of the work described under D. No. 432, Part III, Volume I above.

A Persian translation of a Sanskrit drama which was composed by Kishan Dās Bhāt. Banwālī Dās, the author of the Persian version was a Munshi of Prince Dārā Shukūh in A.H. 1073 (See also Ethe, Ind Off. Lib. Cat, Vol. I., No. 195 and Rieu II., P. 855a, No. III, and III., P. 916b). He is also called Ranjit Sing with the Takhallus Wali or Walī Rām. He is known to be the author of a work styled Rājā Walī راجا ولی, copies of which are noticed in the Ethe, Ind. Off. Lib. Cat., Vol. I, Nos. 205 and 206; and Rieu II., P. 885a, No. III and III. P. 91 b His Mathnawi styled Mathnawī-i-Walī Rām مثنوی ولی رام is described in A Spr. Cat., P. 589.

No. 571. ظفر نامه *

ZĀFAR NĀMAH.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{3}{4}$ inches. Pages, 7. Lines, 13 on a page. Condition good. Mode of writing, fair. Appearance, old.

Extent, incomplete.

Subject, Ethics.

Author, Ibn-i Sīnā, ابن سینا

Begins on fol. 43b of the Ms. described under D. No. 647. below.

A fragment from the Zafar Nāmah, a Persian version of a Pahlavī book on Ethics and politics, ascribed to the authorship of Buzurjmihr, the Wazīr of Anūshirwān. Ibn-i-Sinā is stated to have translated it into Persian at the request of one Sāmānide prince. The work contains moral teaching and maxims of Buzurjmihr. They are in the shape of questions and answers, the interlocutors being Būzurjmihr and Aristotles. ارسطاطالیس

Copies of the same are noticed in Ethe, Ind Off. Lib. Cat., Vol. I, Nos. 2151, 1762—18; Rieu I., P. 52, No. VII and Ivanow, A. S. B. Cat, P. 655. No. 1369.

A text of the present copy slightly differs from that of the copies described in the above catalogues. The title of the work appears on fol. 44*a* in the preamble.

Date of transcription, A. H. 1267.

Scribe, Abū Bakr Jīlānī.

Beginning :

بعد از حمد خالق بے همتا و نعت پیغمبر خدا میگوید که روزے
نوشیروان بادشاه عادل خواجه بزر جمهررا که وزیر او بود طلبید و فرمود که
اے بزر جمهر برائے من کتابی پرداز بزرگ و خورد آسان و مشکل حا (؟)
چناچه درین جهان فانی راه نماید و الفاظ خوب و عبارت مرغوب باشد و
در کاغذ خورد بگنجد و سود مند بود و عزیز دلها گردد و پس از ما یادگار ماند
چون این سخن شنید بزر جمهر برخواست و یک هفته را مهلت طلبید الخ *

End :

در جهالت چیست گفت ناانصاف گفتم ناانصاف کرامي گویند هر
کرا علم نباشد و برو عمل نه کند و گفتم علم چیست و عمل چیست گفت
دانستن علم و کار کردن عمل *

تمت تمام شد *

No. 572. پند لقمان حکیم *

PAND-I LUQMĀN-I HAKĪM.

Substance, paper. Size, 7¾×6 inches. Pages, 5. Lines, 11 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Ethics.

Author, not known.

Begins on fol. 10*b* of the Ms. described under D. No. 553 above.

Wise sayings and admonitions addressed by the famous Luqumān Hakim to his son. A copy of the same is noticed in Ethe, Ind. Off. Lib. Cat Vol., No. 2217, wherein it is styled Waṣiyyat-i Luqmān وصیت لقمان The title of the work appears in red on fol. 10*b* and in the following colophon on fol. 13*a*.

تمت الکتاب بعون الملک الوهاب پند لقمان حکیم در سنه ۱۲۵۳
هجري نبوي روز سه شنبه نهم ماه جمادي الاول از دست کمترین محمد
قاسم غفر الله ذنوبه ولوالدیه *

Date of transcription, A.H. 1254.

Scribe, Muhammad Qāsim.

Beginning :

الحمد لله رب العالمين والصلواة والسلام علي رسوله محمد وآله واصحابه اجمعين اما بعد اين صد کلمهٔ سود مند دل پسند که لقمان حکیم پسر خودرا وصیت کرده فرمود که این سخنان را یادگیر و بدان عمل بکن خرد مند و بزرگ گردد الخ *

End :

اموال خودرا از اولادو ابتاع خویش مخفي دار و اگر اندک باشد درچشم ایشان حقیر نمائي واگر بسیار باشد هرگز برجاي ایشان رضي نشود آنچه شنیدي در عمل آر تابر خور دار شوي *

HISTORY.

No. 573. * تاریخ علي عادل شاهي

TĀRĪKH-I ALĪ ʻĀDIL SHĀHĪ.

Substance, paper. Size, 12 1/8 × 8½ inches. Pages, 112. Lines, 19 on a page. (Shikastah). Condition, good. Mode of writing, good.

Appearance, old.

Extent, incomplete.

Author, Nūr Allāh b. Qādhi Sayyid ʻ Alī Muhammad al Husaynī al-Qādirī.

نورالله بن قاضی سید علی محمد الحسینی القادری *

A history of Sulṭān ʻ Ali ʻ Ādil Shāh II of Bijāpūr (ruled from A.H. 1067 to A.H. 1083/A.D. 1656–1672), written in a flowery language. This work was written, as it appears from the preface, at the request of the Sulṭān and was probably completed in A.H. 1077.

The copy is slightly incomplete at the end. Copies of the same work are described in Ethe, Ind Off. Lib. Cat., Vol. I., Nos. 450–453 and Reiu i., P. 318*a*. Headings in red ink. Copious marginal and interlinear explanatory notes throughout the copy.

Date of transcription and the name of the scribe not known.

Beginning :

ستائیش خداي جان و تن آفرین و بادشاه ملک آسمان و زمین منزه و مبرا است الخ *

End :

بدان انکه برق درخشان زمینغ شرار تفنگ برق ایدنک بود چه برق که باران او سنگ *

No. 574. تاريخ جهان کشائے *

TĀRIKH-IJAHĀN GUSHĀ'Ī.

Substance, paper. Size, 11½ × 7¼ inches. Pages, 338. Lines, 21 on a page. Condition, good. Mode of writing, good. Appearance, old.
Extent, complete.

Author, Mirzā Muhammad Mahdi Khān Astarābādī.
میرزا محمد مهدی خان اسعرآبادی *

A persian History of Nādir Shāh who ruled A.H. 1148–1160 A.D. 1736-1747, with a brief description of events preceding his reign. The work was completed in A.H. 1171.

The present copy was transcribed in A.H. 1245. The oldest copy of this work, transcribed in A.H. 1188, is described in Ethe, Ind Off. Lib. Cat., Vol.I, No. 558. Our copy contains many useful marginal glosses written by a quite different hand. At the end of the Ms. there is a valuable letter, entitled Ruqa'-i-Durrat al Nādiri رقعۂ درة النادری از کاظمین علیہ السلام, But it is short and incomplete.

Different copies of the same are noticed in Ethe, Ind Off. Lib. Cat., Vol.I, pp. 218–220 and Rieu I., P. 192 wherein details regarding the life of the author are furnished.

Date of transcription and the name of the scribe not known.

Beginning :

بر دانایان رموز آکاهي و دقیقه یابان حکمتهائے الہي واضح است که دہر عهد و اوان که اوضاع جهان در منقلب و پریشان و چرخ ستمگر بکام ستم کیشان گردد الخ *

End :

گرچہ نامہ ستودہ کارے از من
گرچون نہ گرفت اعتبارے از من *
بستم نقشے کہ چون تابخم ماند
بروئے زمانہ یادگارے از من *

No. 575. مائدة الفوائد *

MĀ'ĪDATAL-FAWĀ'ID.

Substance, paper. Size, 8¼ × 5¼ inches. Pages, 496. Lines, 13 on a page. Condition, good. Mode of writing, good. Appearance, old.
Extent, complete.
Author, Maulvi Ghulām Makhdūm, مولوی غلام مخدوم

An elaborate persian commentary on the well-known Waqā'i.-i Nimat Khān 'Ālī (a satirical chronicle of the siege of Hyderabad) of Mirzā Nimat Khān 'Ālī, nicknamed Mirzā Muhammad, who, according to most Tazkirah-writers died in A.H. 1121/A.D. 1709, 1710. For detailed notices regarding his life and works refer Ethe, Ind Off. Lib. Cat., Vol. I, pp. 902–907; Rieu I., p. 268, ii; 745*a*, 796 and 850*b*, iii. 1049*a*; and Ivanow, A.S.B. Cat., Vol. I., No. 826 (4) etc.

In appearance the copy looks beautiful. It consists of pages painted in different colours. The text is underlined in red. Arabic passages are in Naskhī character.

Date of transcription, A.H. 1273.

Scribe, not known.

Colophon :

ستایش و نیایش مرخدائے موفق را بر توفیق اتمام طبع کتاب مائدة الفوائد شرح و قایع میرزا نعمت خاں عالی عرف میرزا محمد که آخر مخاطب بخطاب سلطانی بدانشمند خان گردید الخ *

Beginning :

حمد بے حد و ثنای بے عدد مر کریمی راسزد که خوان نعمت احسان بے پایان بر عالم و عالمیان گسترده واز نعمت خوان عطایش بهرهٔ بانس و جان و جهانیان فرارسیده شعر —

چنان پهن خوان کرم گسترد
که سیمرغ درقاف قسمت خورد الخ *

End :

چون برهمن جز اسفندار مدماهي نیفراید اگرچه عمر برا فزود اما عقل او کم شد تعریضیست برا اینکه اگرچه بادشاه به پیری رسید اما عقل وحواس بادشاه مختل گردید ...... صحاح اغلاط مائد الفوائدة ...... جزو ثاني قضیه خبر ثاني قیاس اقتراني *

No. 576. قوم نوائط *

QAUM-I NAWA'IT.

Substance, paper. Size, $7\frac{7}{8} \times 5\frac{1}{2}$ inches. Pages, 20. Lines, 11 on a page. Condition, good. Mode of writing, fair. Appearance, old.

Extent, complete.

Author, Ikrām Khān.— اکرم خان

A short persian treatise on the origin and purity of the Nawā'it, race in India especially in the Dakhan . The author refutes vehemently (fol. 1*b*) the explanation regarding the origin of the community, given by the compiler of the Qāmūs as " being a community of mariners."

صاحب قاموس در كتاب خرد ميگويد النايط طايفه من القوم الملاحين سبحان الله عجب تاريخ دارد بے عديل بود كه حرف ابجد را تفرقه نه نمود ومخرج تا ء وطا ء را دريك محل شمرده قطع نظر ازين مغالطه صريح كه طفل وابجد خوان هم قائل چنين غلطي نخواهد شد كتب متداوله هم بنظر غور نديد *

He traces the origin of the community to the great Imām Ja'far Tayyār and then gives in details an account of different sects of the Nawā'it.

Date of transcription and the name of the scribe not known.

Colophon :

تمت الرسالة اكرام خان في وجه تسمية ذو لقاب القوم النوايت *

Beginning :

شرايف حمد و توحيد مرحامدي راست كه ذاتش از علامات حدوث احساب انساب بے توسط ارحام واجداد مبرا است و فضائل نعت و تمجيد مر سرورے را كه جنابش مفخر اشراف قريش و اعيان عرب كشته الخ *

End :

غرض ازين تحرير و ايماے آين سبيل اين است كه چون كثرت تولد و تناسل سر رشته ابنائے عالم و فرزندان بني آدم بسر تزايد اولاد و ازدياد خاندان هائے بے شمار غلط واقع نشود زيراكه خلق الانسان من تفاوة واقع هركس از جائے مراتب خويش پا بيرون ننهد و واقف از اجداد پدري ومادري باشد ينطق عليكم و شيء سمعنا *

No. 577. اكبر نامه (جلد اول) *

AKBAR NĀMAH.

Substance, paper. Size, $10\frac{3}{4} \times 9\frac{1}{2}$ inches. Pages, 648. Lines, 20 on a page. Mode of writing, fair. Condition, good. Appearance, new.

Extent, complete.

Author, Abū al-Fadhl *b.* Mubārak, ابو الفضل بن مبارك

A restored copy of the work described under D. No. 281, Part III, Vol. I above.

[A detailed history of the reign of Akbar, written at the emperor's order. The work was completed on the 27th of Shabān, A.H. 1004/A.D. 1602 and was continued down to A.H. 1010, within a year of the author's death in A.H. 1011, A.D. 1602. The third volume of this work is known as Ā'in-īAkbarī آئين اكبري The first two volumes of the Akbar Nāmah have been lithographed at Lucknow, A.H. 1284. A greater portion of the Ā'in-i Akbarī has been translated by Francis Gladwin' Calcutta, 1783.]

For detailed notices regarding the life and works of the author, refer Ethe, Ind Off. Cat., Vol. I, pp. 99–112.

No. 578. * تذکرة الانساب

TAZKIRATAL-ANSĀB.

Substance, paper. Size, 10 × 5⅝ inches. Pages, 64. Lines, 17 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Muṣṭafā ʿAlī Wālā jāhī. مصطفی علی والاجاهی

A rare and valuable Persian work, written by Muṣṭafā ʿAlī Wālā jāhī *b.* Khayr al-Dīn Khān. It was written in A.H. 1192 during the reign of Nawāb Wālā Jah Amīr al. Hind ʿUmdat al-Mulk Anwar al-Dīn Khān who ruled over the Carnatic from A.H. 1162 to A.H. 1210/A.D. 1749–1795. The author traces in the following statement appearing on fol. 3*a* his genealogy back to Shaykh ʿAbd al-Qādir *b.* Qadhi Shaykh Ibrāhim *b.* Shaykh Nim Allāh Khattābī Fārūqī Qanauji.

جدنا شیخ عبدالقادر ابن شیخ ۰ ۰۰۰۰۰۰ ابن شیخ ابراہیم ابن شیخ نعم الله خطابی فاروقي قنوجي که جد اعلي ایشان از آنجا آمده سکونت بلدهٔ قنوج اختیار کرده بودند محلهٔ ما مشهور است بخطابیان حالا در ان محله سوای یک مسجد دیگر بهیچ نشاني نمانده جدنا معي الیه برائے طالب علمي در قصبهٔ ( ) کوپامو آمده تحصیل علوم ظاہري نموده و بیعت ارادت بجناب اقدس قطب الاقطاب حضرت بندگئ نظام الدین امیٹهوي که سکونت کوپامو اختیار نموده بودند آوردند الخ *

This Ms. contains a very useful and interesting genealogical description of the author's paternal and maternal ancestors and contemporaries among whom are scholars, poets, commanders, Nawabs, greatmen of piety, well-known Shaykhs, authors and greatmen of eminence. His information is based on the authentic oral accounts furnished by one of his relatives and on what he himself had personally seen and experienced. According to his own statement, the Nawābs of Arcot were closely related to him. He has also furnished a genealogical account of Anwar al-Dīn Khān and his relationship with his own ancestors. But the author has not given in details the literary and other activities of his ancestors.

The following passages from the present work is worth citing :—

قصهٔ این صدیقان اینست که بزرگے صاحب کرامات و خرق عادات و جامع الکمالات صدیقي نسب از روم بهندوستان آمده و اردبلدهٔ اوده گردید چند مدت در اوده استقامت نموده قاضي اوده بسیار صحیح النسبین بود د جوارود یار اوده اعتبار مي داشت آن بزرگ صدیقي شرافت حسبي و نسبي قاضیٔ مذکور دریافته درخواست کتخدائے بادختران خود قاضي کرد قاضي گفت مرا حسب و نسب و شرافت شما معلوم نیست آن بزرگ گفت که من صحیح النسبین صدیقي استم – زہر اژدها بمن اثر نمي کند اگر شما

بخواهند تجربه نمایند که قاضي گفت که در مار گیران میباشد این را اعتبار نیست آن بزرگ صدیقي گفت که شمارا بچه طور اعتبار آید قاضي اوده گفت که شما بروم بروند و نسب نامه خود بمهر سلطان و قاضي و مفتي و دیگر اکابران روم نویسانیده بیارند آن وقت مرا یقین صحیح النسبي شما خواهد بود آن بزرگ گفت من این چنین نسب نامه می آرم لیکن بعد آوردن هیچ عذر شما قبول نخواهم کرد ـ قاضي اقرار کرد که بعد آوردن چنین نسبنامه هیچ عذر نخواهم نمود ـ آن بزرگ بروم رفته نسبنامهٔ خود بخط کوفي بمواهیر سلطان و قاضي و مفتي و دیگر اکابران روم آورد قاضي مسطور دختر خود را بآن بزرگ کتخدا کرد حالا درخانهٔ فرزندان آن بزرگ آن نسب نامه موجود است *

The بزرگ mentioned in the above statement is one of the author's ancestors.

About his grand father Shaykh Khayr Allāh, the author observes on fol. 8*b* as follows :—

جدنا شیخ خیرالله که بسیار فضایل و کمالات مي داشتند قصهٔ خواند نماز تهجرتا بست و دو سال در درگاه حضرت مخدوم شاه لعل پیر و کثرت اوراد و وظائف ایشیان مشهور است و حالا استمداد بر آوردن حاجات از روح پاک مزار شریف ایشان جاري است با دختر خرد مولوي الهداد ابن مولوي الله بخش ابن شیخ عبدالحي کتخدا شدم الخ *

Colophon :

اما بعد میگوید اضعف العباد و مصطفی علي والا جاهي ابن خیرالدین خان ابن شیخ خیرالله قنوجي فاروقي گوپاموي که در سنه یک هزار یک وصد ونود و دو هجري در بندر چینا پٹن در عهد ایالت مظهر قدرت رباني .... نواب والاجاه امیر الهند عمدة الملک آصف الدوله انور الدین خان بهادر ظفر یاب جنگ سپاه سردار الخ *

The copy was transcribed at the request of Nawab's Imadal. Daulaḥ Imam al-Dīn Khān Baḥādur Zafar Jang in A.H. 1244.

There is a seal at the end of the Ms. which reads thus : " 1210 فضل احمد خان "

Beginning :

الحمد لله رب العالمین و الصلوٰة و السلام علي سید المرسلین خاتم النبیین محمد و آله واصحابه اجمعین الخ *

End :

بحق احمد سالار ثقلین

که کردي از طفیلش .... کونین *

زمین و آسمان درسایهٔ اوست

زمدح جمله برتر پایهٔ اوست *

بحق دین او جمله صتافش

بحق راز پاک .... داتش *

No. 579. جذب القلوب
JAZBAL-QULŪB.

Substance, paper. Size, 8 × 5 inches. Pages, 342. Lines, 15 on a page. Condition, good. Mode of writing, fair. Appearance, old.

Extent, complete.

Author, ʻAbd al-Haqq *b.* Sayf al-Dīn al-Turk al-Diḥlavi al-Bukhari.

عبد الحق بن سیف الدین الترک الدهلوی البخاری *

A complete Persian copy of the work styled Jazb al-Qulūb describing the history and topography of Medīnaḥ. The author died in A.H. 1052/A.D. 1642. He is the well-known author of the Akhbār al-Akhyār اخبار الاخیار, the Tārikh-i-Huqqi تاریخ حقی and many other works. The author began this work in A.H 998/A.D. 1590 while still in Medīnaḥ and finished it in A.H. 1001/A.D. 1593, in Delḥi. (fol. 6b).

وابتدائے تسوید این حروف آں در سنه ثمان وتسعین و تسع مائة در مدینه طیبه بوده و توفیق تبیض آن در سنه احدي والف دربلدهٔ دهلي یافته *

The full title of the work is Jazbal al-Qulub ila Daral- Mahbub جذب القلوب الی دار المحبوب According to the authors statement appearing on fol. 6a in the preface, this work is chiefly based on similar works such as the Arabic Wafa'al-Wafa' bi- Akbari Daral- Mustafa وفا الوفا با اخبار دار المصطفی, Samhudi's Iqtifa'al Wafa' اقتفاء الوفا and the Khulāṣat al-Wafā' bi-akhbāri Dāral-Muṣṭafā خلاصه الوفا با اخبار دار المصطفی *

The present copy was probably transcribed in A.H. 1112. A complete copy of this work is noticed in Pr. Ber. Cat., p. 512, the date of transcription of which is not mentioned . Jazb al-Qulūb has been printed in Lucknow, A.H. 1282, A.D./1865.

Sc ibe, Muhammad ʻAbḍ Allaḥ Meḥkari

Beginning :

صد شکر که از تشنگگي غم رستم

چون قطرهٔ بدریائے کرم پیو ستم

بر گشتي توفیق ازل بنشستم

وز زمزم قدس چهرهٔ دل شستم *

End :

بعضے ازغرباۓ بعذوان تضرع وانکسار در حضور فایض الانوار آن حضرت صلي الله عليه و سلیم ذوق وتوجه انشاۓ نموده وخوانده امید که مسموع سمع رضاۓ آنحضرت شده باشد سبحانک رب العزت عمایصفون و سلام علي المرسلين والحمد لله رب العالمين برحمتک يا ارحم الراحمين الخ *

BIOGRAPHIES.

No. 580. سوانحات ممتاز

SAWĀNIHĀT-I MUMTĀZ.

Substance, paper. Size, 10¼ × 9 inches. Pages, 27. Lines, 20 on a page. Condition, good. Mode of writing, good. Appearance, new.

Exten , incomplete.

Author, Khayral-Din Hasan Ghulām-i-Dhāmin *b.* Iftikhār al. Daulah Hāfiz Muhammad Nāsir Khān.

خیر الدین حسن غلام ضامن بن افتخارالدوله حافظ محمد ناصر خان *

Probably a restored copy of the transcript described under D. No. 447 Part III, Vol. I, above, wherein details regarding the life of th author and the present work are furnished. The author was born in A.H. 1194. A.D. 1780. The ti le of افتخار الدوله محمد ناصر خان بهادر صمصام جنگ was conferred on him in A.H. 1249.

The present copy is incomplete at the end. A complete copy of the work is noticed in Ethe, Ind Off. Lib. Cat., Vol. I, No. 502 wherein Dr. Ethe states that no other copy of this rare work is known.

Date of transcription and the name of the scribe not mentioned.

The following note appears on the title page.

سوانحات ممتاز بر مجمل سوانح دولت عظیم من تصنیف غلام آل محمد خورشید الملک افتخار الدوله محمد ناصر خان صمصام جنگ سلمه الله تعالي *

Beginning :

شکر خدا ورد زبان گیریم *

حمداً متواتراً شکراً متکثراً بخداي عزوجل که بر نوع نکات جهان رابه کسوت رنگارنگ و گونا گون جلوۀ ظهور داده الخ *

End :

رو بروي دروازۀ کلس محل درخت نرورد آمده از دست بچه بردار خاص جامۀ کازۀ ولايتي يا بنگالي با سنجاف سبز در بر کرده و کمربند گجراتي زیب میان نموده برنشاني زخم گولي انگشت شهادت دست *

No. 581. كلمات الشعراء

KALIMAT AL-SHU'ARĀ'.

Substance, paper. Size, 10¾ × 9¼ inches. Pages, 125. Lines, 20 on a page. Condition, good. Mode of writing, fair. Appearance, new.

Extent, complete.

Author, Mirzā Muhammad Afdhal. مرزا محمد افضل

A restored copy of the Ms. described under D. No. 442, Part III, Vol. I, above.

The well-known Tazkirah of the persian poets of India. Besides a Tazkirah-writer, the author was also a good poet and was acquainted with almost all learned men of his age. His Takhallus was Sarkhush. He died according to the Khazanaḥ-i 'Āmiraḥ in A.H. 1127 A.D. 1715. The work is also styled Tazkiraḥ-Sarkhash. It was composed in A.H. 1093 A.D. 1682. copies of the same work are noticed in Etho, Ind O.T. Lib. Cat. Nos. 670–672 and 3024; Rieu I, p. 369; and A spr. Cat., p. 108 Similar copics are described under D. Nos. 441 and 443, Part III, Vol. I, above.

No. 582. ترجمهٔ بيتال پچيسي

TARJUMAH-I BAITĀL PACHISI.

Substance, paper. Size, 10½ × 9½ inches. Pages, 149. Lines, 20 on a page. Condition, good. Mode of writing, good. Appearance, new.

Extent, complete.

Subject (Tales).

Author 'Abd al-Karīm b-Ilyās. عبد الكريم بن الياس

A restored copy of the work described under D. No. 292, Part III, Vol. I, above, wherein it is wrongly styled Tārīkh-i Rajagān. تاريخ راجگان

Contains a collection of Indian tales, translated into Persian from a Skt. work called Baytāl Pachisi. بيتال پچيسی The Persian version was completed, as it seems, during the reign of Shāh Nūr al-Din Jahāngir (regined A.H. 1014–1037/A.D. 1605–1627), who is enlogized in the preamble on fol. 1*b*. The work was commenced, as the author states on fol. 2*b*, at the instance of Prince Shāh Parwīz, who, in the prime of his youth, was very fond of reading tales and histories. The actual title of the work is not mentioned anywhere in the Ms. Nothing is known bout 'Abd al-Karim b. Ilyās, except the fact that he lived during the reign of Emperor Jahāngīr.

The work is divided into twenty-five Hikāyāt all dealing with fabulous tales. The Urdu version of the original work has been lithographed in A.D. 1872 at Cawnpore.

No: 583. تاریخ حضرت موسی

TĀRĪKH-I-HADHRAT MŪSĀ.

Substance, paper. Size, 8⅞ × 5 inches. Pages, 301. Lines, 17 on a page. Condition, good. Mode of writing, good. Appearance, old.

Exten', complete.

Author, Mu'in b. Hājī Muhammad al-Farāḥī معین بن حاجی محمد الفراهی

The other works herein are (1) Nūr al-'uyūm fol. 152 b (2) Zīnat al-Qāri fol. 198 b (3) Al- Muntakhab al-Tajwīd fol. 201 b and (4) Qawā'id al-Qur'ān.

A detailed biography of the Prophet Moses, completed in A.H. 904/ A.D. 1498, 1499. The author calls himself on fol. 2a, Mu,īn Miskīn. But his full name seems to be Mu,n al-Din Muhammad Amīn al-Farāḥi al-Harawi, who, according to Tazkirah-writers died in A.H. 907/A.D. 1501, 1502. He is the well-known author of the M'ārij al- Nubuwaḥ معارج النبوة (copies of which are noticed in Rien I, p.149; Ethe, Ind Off. Lib. Cat., Vol. I, Nos. 138–144), Raudhat al-Wā'izīn روضة الواعظین Tafsir-i Hadā'iq al-Hadā-'iq fi ' Kashfi Asrār al-Daqā'iq تفسیر حدائق الحقائق فی کشف اسرار الدقائق Ahsan al-Qiṣaṣ احسن القصص, and many other works (see foll. 1–3). Most of these works have been printed. More details regarding the life of the author are furnished in Rieu I, pp. 149–150.

The present work known by different titles, such as قصۀ حضرت موسی ' قصه موسوی and معجزات موسوی It is styled in Ethe, Ind Off. Lib. Cat., Vol. I, p. 247. Tārīkh-i Mūsawī تاریخ موسوی The work is preceded by a short preface in which the author states how he had applied himself to the study of Traditions and Islamic Law. Headings are in red ink. Arabic passages in Naskī character.

The owner of the copy seems to be Ghulām Muhammad b. 'Abd al-Waḥāb.

Date of transcription and the name of the scribe not known.

Beginning :

ربنا آتنا من لدنک رحمة و هي لنا من امرنا رشدا الحمد لله نحمده و نستعينه
و نو من به .... اما بعد چنین گوید بندۀ ضعیف المسکین بعون الله
القوي المتین ختم له ولجمیع المومنین بالخیر که این فقیر بی بضاعت باوجود
عدم استطاعت مد - چهل سال تقریبا با مر خطیر تذکیر اقدام می نمود الخ *

End :

اگر درد دلم را چاره بودي
غم را در جهان غمخوار بودي *
چه نقصان آمدے درکار خوبان
که قتل عاشقان یکبار بودي *

بدانکه درین تحقیقات و اشارات دیگر هست که در تفسیر بحرالدر را یراد
نموده ایم واین نسخه را این مقدار اکتفا بود والله المستعان *

No. 584. سري بهاكوت

SRĪ BHĀGAVAT.

Substance, paper. Size, $9\frac{1}{8} \times 6\frac{1}{4}$ inches. Pages, 552. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

A Persian rendering of the Bhāgavat Purāna. The present copy contains only a portion of the original. It is divided into a number of Babs and Faṣls. The author of the original is Vyāsa, who is considered to be one of the great Hindu seers. The work has been translated in many languages and has been repeatedly printed. A copy of the same is noticed in Ethe, Ind Off. Lib. Cat., Vol. I, No. 1952, but its beginning differs from that of the present copy. The last fourteen pages contain passages in Hindī.

Date of transcription, A.H. 1242.

Scribe, Haqīqat Roy.

Colophon :

تمام شد این پوران سري بهاكوت بتاريخ هفتم ماه ذي الحجه سنه ۱۲۴۲
روز جمعه ازدست حقيرتقصير بندهٔ حقيقت رائي ولد ناونل در حيدر آباد خجسته
صورت تحرير يافت *

Beginning .

زبان صدق بيان بيد پوران بدان ناطق است پيش از آفرينش همه بود
بعد ازان بقدرت آفريد كار برحق باد پيدا شد از حركت باد و بر روئي آب
حبابي بهم رسيد و آن حباب به بيضه مبدل كشت و ازان بيضه مظهر كل كه آن
رانا رائن گويند ظهور كرد و از ناف او كل نيلوفري بر آمد و از ساق آن گل موجودي
پيدا آمد كه آن را برهما خوانند وبرهمه اطراف را پرار آب ديده بخود فرو ماند كه
من از كجا آمدم و برائے چه پيدا شده ام درين حيرت باز دران ساق نيلوفر فرو
رفت تا صد سال بيابان داشت چون بانتهائي آن نتوانست باز بالا آمد و هم
دران حيرت آوازے از غيب شنيد كه تب تب يعني عبادت بكن برهما
بعبادت مشغول شد الخ *

End :

وبرهما ناسري بهاگوت بمنزلهٔ امراست يعني آبحيات در دنيا چنانچه
ديوتها در سرگ لوک انمرت ميخورند ونمي ميرند در دنيا اگر كسي باعتقاد
بخواند و شنود زندهٔ جاويد ميشود و از آمد و شد عالم وامبر ويكت ميشود *

POETRY.

No. 585. منتخب حديقه

MUNTAKHAB-I HADĪQAH.

Substance, paper. Size, 8×4¼ inches. Pages 62. Lines, 19 on a page. Condition, much injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Hakīm Sanā'ī. حکیم سنائی

A short ethics-mystical treatise in persian verse, abridged from Sanā'ī's, well-known Hadīqat al-Haqīqah. The title of the work does not appear anywhere in the Ms.

The copy is hopelessly damaged.

The following is the only verse (fol. 30*a*) where the Takhallùs of the poet occurs :—

اندرين دولت ازپي يا - ي

..... اكنون سنائي آبادي *

Different copies containing Farīd al-Dīn 'Aṭṭār's selections from the same Hadīqah are noticed in Ethe, Ind Off. Lib. Cat., Vol. I, p. 577 and Spr., Cat., p. 353.

The Hadīqat al-Haqīqah was probably composed in A.H. 534 or 535. According to the following verse appearing on the margin of fol. 2*b*, the date seems to be A.H. 528.

پانصدوبيست و هشت ز آخر سال

بر دكير نظم نغز يافت كمال *

But this is the date of composition of Sanāī,s second Mathnawī styled Tarīqal-Tahqīq طريق التحقيق from which, it appears, the above verse is taken. The most probable date of Sanāī's death is A.H. 545/A.D. 1150. For further notices, refer Ethe, Ind. Off. Lib. Cat., Nos. 914–928 ;

Ivanow, A.S.B. Cat., Nos. 192, 264 (4), 329 and 516, Bk. Lib. Cat., Vol. 1, Nos. 19–24 ; Rieu II., pp. 549–550 ; Brn. camb. un Lib. Cat., pp. 294–298 ; and Nos. 107–110, Part III, Vol. I above.

Gilted columns and margins throughout. Copious extracts on margins selected from different works especially from the Persian version of the Kīmiyā,-i Sa'ādat كيمياے سعادت of Muhammad al-Ghazālī of Ṭūs (d. A.H. 505). Spaces for headings have been left blank. The first few pages are embellished .

Date of transcription and the name of the scribe not known.

Beginning :

اي درون پرور ....

كفر و دين ہر دو پيش

وحدهٗ لا شريك له گر يان الخ *

.... مبان گناه

End :

معنى اندر ميان خط سياه *

....

آب كاغذ نگاہدار چو نو *

No. 586. ديوان انوري
DĪWĀN-I ANWARĪ.

Substance, paper. Size, 9¾ × 5⅜ inches. Pages, 461. Lines, 16 on a page. Condition, good. Mode of writing, fair. Appearance, old.

Extent, complete.

Author, Auhad al-Dīn 'Alī Anwarī اوحدالدين علي انوري

A collection of the poetical works of Anwarī, the greatest Qaṣidaḥ-writer of Persia, who was a favourite poet of Sultān Sanjar to whom most of his Qaṣīdaḥs are addressed.

He died in A.H. 585/A.D. 1189 Sprenger places the date of his death in A. H. 586/A.D. 1190 (vide Spr. Cat., p. 332) and Daulat Shāh in A.H. 556/A.D. 1160. Abū al-Fadhl collected the poets' Dīwān and wrote a short preface to it. The oldest copy of the Ms. was transcribed in A.H. 692 and now found in the Oudh Library (Vide Spr. Cat. No. 99).

The present copy contains :—

Qasīdahs in alphabetical order, except the first on fol. 1*b*, which begins with : مقدرے له بالمعنی الخ The first Qasīdaḥ in alphabetical order, on fol. 2*b*, beginning : سپهر رفعت و كوه رقار الخ Foll. 2*a*/64 contain Qasīdahs. arranged in alphabetical order. From fol. 162*b* onward, the, Qaṣīdaḥṣ are spersed with Muqaṭṭa.āt, Ghazals, Rubā,īs and Fards. Muqaṭṭa,at, for example, appear on fol. 164*b*, beginning with زمن بد عهد راچہ ميكرلى الخ and this is immediately followed on fol. 165*a* by Ghazals, beginning with :

رخت دل اندر سر زلف تو نهاديم

بر رخ زغم عشق تو خوننا به كشاديم -

A few Rubā,īs are inserted on fol 169*a* and thence a series of Qaṣīdaḥs in alphabetical order begin on fol. 169*b*, disjoined, however, by a few Ghazals, Qiṭa,ās and Rubā'īs. From a close study of the contents, it appears that the Ghazals, Qiṭa'āts and Rubā,is are inserted in those Qasīdaḥs the Qawāfi of which corresponds to those of these, though the alphabetical order of the Qaṣidaḥs is kept intact.

For further notices on Anwar's poetical works; refer Spr. Cat. p. 33 I; Rieu II, pp. 554a–556a; Ethe, Ind. Off. Lib. Cat. Vol. I, pp. 582-587; and Bk. Lib. Cat., Vol. I, pp. 33–37; and Nos. 67 and 205c (4). Part III. Vol. I above.

Occasional marginal notes. A few miscellaneous verses on the first and last pages. The fly-leaf bears a number of seals which are not decipherable.

Colophon, on fol. 233a.

بعنایت الهي كتاب ديوان انوري بملك ..... صوبهٔ خانديس بعمل
خان عالي شان رفيع القدر و المكان بهره‌ور خان ...... غفران پناه نجابت
خان بتاريخ نوزدهم شهر ذيقعده سنه ۳۷ عالم گيري مطابق سنه ۱۱۰۴ هجري
ازدست شيخ نور محمد بن شيخ رحمت الله مرقوم گشت *

Date of transcription, A.H. 1104. Scribe, Shaykh Nūr Muhammad.

Beginning :

مقدرے نه بآنت بقدرت مطلق
كند بشكل نهاري چو .. ...

End :

چهاركس يا بے كه مهجوريت منند
گر بجويي از ثريا تاثيرے *
قاضي طوسي سديد بيهقي
تاجك غم زاد و كافي بارے *

No. 587. قصائد خاقاني *

QAṢĀ'ID-I KHĀQĀNĪ.

Substance, paper. Size, 9 × 6¼ inches. Pages, 336. Lines, 15 on a page. Condition, good. Mode of writing, fair. Appearance, new.

Extent, complete.

Author, Afdhal al-Din Badil Ibrāhim b. 'Ali Najjār Khāqāni of Shirwān,

افضل الدين بديل ابراهيم بن على نجار خاقانى الشروانى *

A good collection of Khāqāni's Qasidahs arranged in alphabetical order; slightly defective at the end. It begins with poems rhyming in الف and breaks off in a poem rhyming in م According to one of the verses of his ode to Isfahān, Khāqāni, also called حسان العجم, was born in A.H. 500/A.D. 1106. The date of his death is variously given as A.H. 582, 588 and 595/A.D. 1186, 1192 and 1199; but the latest date (A.D. 1199) which is, as also given by Rieu in his persian catalogue, Vol. II, p. 559a, is the most probable one. Khāqāni's

complete poetical works including his Qasidahs are contained in two Volumes described under Nos. 85 and 86. Part III, Vol. I, above (see also Nos. 82–84 and 87, Part III, Vol. I above). A very rare commentary on his famous Tuhfat-,al-'Irāqayn تحفة العراقين, composed by Sayyid Ismā'īl Abjadī is described under D. No. 612 below wherein it is styled Sharh-i Tuhpat al-'Iraqayn, شرح تحفة العراقين

For further detailed notices on Khāqānīs life and works, refer Spr. Cat., p. 461 ; Ethe, Ind Off. Lib. Cat., Nos. 950–970 ; Rieu II, p. 558 ; Bk. Lib. Cat., Vol. I, pp. 39–45 ; and Ivanow, A.S.B. Cat., Vol. I, pp. 201–203.

The former part of the present copy contains a series of long Qasīdaḥs in praise of the holy prophet (peace be on him) and the latest part in eulogy of his contemporaries up to fol. 135*a* the Qasīdaḥs are numbered in red, but in the remaining folios spaces are left blank. The fly-leaf contains the following note :

قصائد خاقاني عليه الرحمة از معرفت مشفق عبدالصمد صاحب خريد نموده شد محمد فاضل عفي عنه *

Occasional interlinear glosses. Neat and clear Nasta'liq. Khāqānis, poetical works have been lithographed in Lucknow, A.D. 1879.

Date of transcription and the name of the scribe not mentioned.

Beginning :

اي پنج نوبه كوفته در دار ملك لا
لا در چهار بالش وحدت كشد ترا الخ *

End :

او ديد آن نماز كه قايم برد الف
گاهي بديو هفت سري بركند لگام *

No. 588. شرح قصائد خاقاني (محبت نامه) *

SHARH-I QAṢĀ'ID-I KHĀQĀNI (MUHABBAT NĀMAḤ).

Substance, paper. Size, 8¼ × 5 inches. Pages, 856. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, 'Abd al-Wahhāb b. Muhammad al-Husaynī al-Hasanī al-Māmūri Ghinā'ī, عبدالوهاب بن محمد الحسيني الحسني المعموري غنائي

An elaborate persian commentary on Khāqānīs Qasidaḥs. The author flourished about A.H. 1090/A.D. 1679. He calls this commentary (fol. 5*b*) Muhabbat Nāmah, محبت نامه copies of this commentary are described in W. Pr. Ber. Cat., p. 770 and G. Flūgel I, p. 509. Flūgel's copy begins with :

بسم الله الرحمن الرحيم – وجه خاقاني كشور سخنوري و سلطاني ملك بلاغت گستري الخ *

Copies of this Ms. are rare. Many commentaries on Khaqani's Kulliyāt have been written, such as the Rūḥ Afzā by Qabūl Muhammad described, in Spr. Cat., p. 463; the Sharh-i Diwān-i Khāqānī by Muhammad b. Da'ūd b. Muhammad, dated A.H. 995/A.D. 1587, noticed in Ethe, Ind Off. Lib. Cat., Vol. I, No. 968, and one more commentary by 'Alawī Lāhijī (Vide Rieu II, p. 562).

On fol. 233b of the present Ms. the following inscription is found: صحیح البیاض
In the middle of the copy two pages are left blank.

The fly-leaf bears a seal which is not decipherable.

Date of transcription, A.H. 1241.

Scribe, Muhammad Khalīl Bayg.

Preface to the commentary, on fol. 1b, beginning.

خاقاني كشور سخنوري و سلطان ملك بلاغت گستري سزاوار قلم گير بلاغت و ابرعتے است كه تيغ بيدريغ زبان را از نيام ان من البيان لسحرا الخ *

Text, on fol. 5b, beginning :

دل من پير تعليم است و من طفل زبان دانش
دم تسليم سر عشر و سرزا نود بستانش *

Commentary, on fol. 5b, beginning :

در بحر هزج مثمن سالم بروزن مفاعلن مفاعلن مفاعيل و فعاعيل در شرح گلشن راز از شيخ زاده لاهجي مذكور و مسطور است كه در اصطلاح عرفان آن نيست انسان بردست چه دل محل تفصل علم و كمالات و مظهر تقلب ظهور ذات الهي الخ *

Beginning :

خاقانے كشور سخنوري و سلطان ملك بلاغت گستري الخ *

End :

ومرتق اسم آلت رتاق است بمعني مصالح و آلت جامها كه مقصد ازان احسان و انسانيت بمصالح خلعت است يعني چه احسان و انسانيت بخت كنم كه ترا ازمن تاريكتر و وصال ترا بمن اورزاني دارد تمد و قع الفراغ من تحرير هذا النسخ الشريفه في قصبهٔ ايلور بتاريخ پنجم شهر صفر سنه ۱۲۴۱ اقل العباد مير محمد خليل بيگ ساكن اكبر آباد و اليز شهر گجرات *

هر كه خواند دعا طمع دارم
زانكه من بندهٔ گنه گارم *
تمت تمام شد *

No. 589. * ديوان ظهير فاريابي

DĪWĀNI- ZAHĪR FĀRYĀBĪ.

Substance, paper. Size. 11×9½ inches. Pages, 147. Lines, 20 on a page. Condition, good. Mode of writing, fair. Appearance, new.

Extent, complete.

Author, Zahir Fāryābī, ظهير فاريابى

A restored copy of the Ms. described under D. No. 29. Part III, Vol. I above wherein details regarding the life of the poet are furnished. See also Rieu II, p. 563; Ethe, Ind. Off. Lib. Cat., Vol. I, Nos. 724–726, 566 and 971; and Ivanow A.S.B. Cat., Nos. 463–794, 802, 923 (23), 925 (38), 927 (34), 934 and 1142.

No. 590. * اسكندر نامهٔ بحري

ISKANDAR NĀMAH-I BAHRĪ.

Substance, paper. Size, 9½×5 inches. Pages, 251. Lines, 15 on a page. Condition, much injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Nizāmi Ganjawī. نظامى گنجوى

The well-known Persian Mathnawī of Nizāmī with his full name Jamāl al-Dīn Abū Muhammad Ilyās b. Yūsuf b. Muayyid Nizām al-Dīn Nizāmi Ganjawī, who, according to most of the Tazkiraḥ-writers was born in A.H. 535/A.D. 1140 and died A.H. 599/A.D. 1202.

The Iskandar Nāmaḥ is divided into two parts; the first part is called Sharaf-Nāmaḥ-i Iskandarī. The second part is styled variously, such as Khirad Nāmaḥ-i Iskandari, Iqbal Nāmaḥ-i Iskandarī or Iskandar Nāmaḥ-i Bahrī. Our present copy comprises only the second part of his work and relates to Alexander's adventures on sea. This work was composed in A.H. 599/A.D. 1202. It has been lithographed, Bombay A.H. 1277/A.D. 1860 and Lucknow A.H. 1879.

Further notices on Nizāmīs life and his works may be found in Spr. Cat., pp. 519–521; D.R.B., Ind Off. Lib. Cat., pp. 25–28; Rieu II, pp. 564–575; Bk. Lib. Cat. Vol. I, pp. 48–62; Ethe, Ind Off. Lib. Cat., Vol. I, pp. 595–610; and Avanow, A.S.B. Cat., pp. 226–210. A similar copy dated A.H. 1166 is noticed under D. No. 118, Part III, Vol. I, above.

The present copy is much damaged and worm-eaten, but is still in readable condition. This copy has been restored in the Library. Centre and margin-ruled pages throughout ' unwāns in red.

Date of transcription, A.H. 1162.

Scribe, Maqsūd' Alī.

Beginning :

خرد هر کجا گنجي آرد پدید
بنام خدا سازد آنرا کلید الخ *

End :

که تا از مي خوش گوار افگنم
غمي کان گر فتست جان و تنم *

No. 591. * اسکندر نامهٔ بحري *

ISKANDAR NĀMAH-I BAHRI.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{4}$ inches. Pages, 213. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

A restored copy of the work described under D. No. 590 above.

No. 592. * شرح اسکندر نامه (منتخب الشروح) *

SHARH-I ISKANDARNĀMAH (MUNTAKHAB AL-SHURŪH).

Substance, paper. Size, $11\frac{3}{4} \times 7$ inches. Pages, 378. Lines, 21 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Maulvī Badr ʻAlī ʻAzīm Ābādī and Mīr Husayn ʻAlī Jaunpūrī.
مولوی بدر علی عظیم آبادی و میر حسین علی جونپوری

A Persian commentary on the first part of Nizāmī's Iskandar Namah. This work is styled on fol. 1*a*, Muntakhab al-Shurūh منتخب الشروح. The author states in the Khātimah on fol. 189*a* that there were many commentaries extant, but that none was satisfactory. The present work is an abridged edition of the well-known commentaries written on the Iskandar Namah. It was compiled during the time of Lord Minto, the Governor-General of India at the instance of the members of the College Council of Calcutta and was lithographed for the first time in A.H. 1228. It appears that the present copy is transcript of a printed one. Different commentaries on the Iskandar Namah are noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, Nos. 1018–1027; Spr. Cat., pp. 522–523 and Rieu II, pp. 820*b* and 859*a*.

The copy is dated A.H. 1249.

Scribe, Ghulām Ahmad.

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي سيد المرسلين واله الطيبين
وصحبه الطاهرين الخ *

End :

ازانمي که جانرا بدو بوش باد
مرا شربت و شاه را نوش باد *

مراد از نوش آبحیات است *

No. 593. شرح مخزن اسرار *

SHARH-I MAKHZAN-I ASRĀR.

Substance, paper. Size, 8⅛ × 5½ inches. Pages, 594. Lines, 13 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Muhammad b-Qiwām b-Rustum b-Ahmad b-Mahmūd.

محمد بن قوام بن رستم بن احمد بن محمود المعروف بکرخی *

A detailed Persian commentary on Nizāmī's (b. A.H. 538/A.D. 1140, 1141) Makhzan-i Asrār مخزن اسرار (Comp. A.H. 572/A.D. 1176), compiled by the famous commentator, Muhammad b-Qiwām, a contemporary of Maulānā Mughīth al-Din Hānsawī (fol. 3*a*). He speaks of his two other commentaries or glosses to Nizāmī's Iskandar Nāmaḥ and Sharaf Nāmaḥ. (fol. 4*a*). He speaks also of a similar commentary written by a certain learned man (fol. 3*b*) :—

Two similar copies are described in Ethe, Ind Off. Lib. Cat., Vo. I, p. 605 and Spr. Cat., p. 521. The present copy is good and complete. It was transcribed for Mahmūd 'Alī Khān Ṣāhib from a transcript of A.H. 1246. The work was probably composed in A.H. 1091.

Date of transcription, A.H. 1255.

Scribe, 'Abd Allāh.

Beginning :

حمد و سپاس مر فتاحي را كه فاتحهٔ او كتاب مفتاح اقبال خزائر غيب الخ *

End :

وانکه بفرمود نوشتن برو
عفو کنش جرم بیا مرز ازو *

No. 594. مظهر العجائب *

MAZHAR AL-'AJĀ-IB.

Substance, paper. Size, 12½ × 9¼ inches. Pages, 148. Lines, 25 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Aṭṭār, شیخ فریدالدین عطار

The other works herein are (1) Musībat Namah fol. 388a, (2) Lisān al-Ghayb fol. 466a, (3) Ilāhī Nāmah fol. 517a.

A Mathnawī in Persian verse by the great sūfic poet Muhammad b-Abī Bakr Ibrāhīm Farīd al-Dīn 'Aṭṭār who was born in A.H. 513/A.D. 1109 and killed in A.H. 627/A.D. 1230. For detailed notices on the life and works of the poet refer Spr. Cat., pp. 346-358 : Ethe, Ind Off. Lib. Cat., Vol. I, pp. 612-627 ; and 430 ; Rieu I, p. 344, and II pp. 576-580 ; and Ivanow, A.S.B. Cat., Nos. 235, 264, 446, 477, 479, 480, 485, 487, 794, 906 and 923.

In the following verses on fol. 3b, the author says that his Mazhar al-'Ajā-ib is the best of all his works :—

من كتب بسيار دارم در جهان
ایک مظهر را عجائب نیک دان *

مظهر كل عجایب حیدر است
درمیان سالكان او حیدر است *

The metre of the Mathnawī changes on fol. 51a which begins with :

خداوندا تري دانائے اسرار
كنم كارم زفعل خود نگهدار *

Date of transcription, not known.

Scribe, Najābat 'Alī.

Beginning :

آفرین جان آفرین برجان جان
زانکه هست او آشکارا و نهان الخ *

End :

ختم ایذم ...... باشد در جهان
غیراین معني نگویم درعیان *

No. 595 . مصيبت نامه *

MUṢIBAT NĀMAH.

Substance, paper. Size, 12½ × 9¼ inches. Pages, 156. Lines, 25 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Aṭṭār,

Begins on fol. 388a of the MS. described under D. No. 594 above.

A Persian Mathnawī in which are explained many problems of mysticims through the medium of an imaginary character called 'Sālik' who travels all along the universe and converse with the angels and the spirits prophets expediting thereby the mysteries of the universe.

Date of transcription and the name of the scribe not known.

Beginning :

حمد پاک از جان پاک آں پاک را

کو خلافت داد مشت خاک را الخ *

End :

روز کار خشک سال طاعتت

این همه وقتست نه این ساعتت *

No. 596. لسان الغیب *

LISĀN AL-GHAYB.

Substance, paper. Size, 12½ × 9¼ inches. Pages, 102. Lines, 25 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Shaykh Farīd al-Dīn 'Aṭṭār, شیخ فرید الدین عطار

Begins on fol. 466*a* of the MS. described under D. No. 594 above.

A Persian Mathnawī on Sufisum. The title of the work appears several times in different verses of the MS. spaces for headings are left blank.

Date of transcription and the name of the scribe not known.

Beginning :

اسم توحید ابتدائے نام اوست

مرغ روحم جملگي در دام اوست *

اسم توحیدم بنام ذات بود

در بیانم عین تحقیقات بود الخ *

End :

راه حق بنموده ام اندرا سان

تا نگردند راه گم این مردمان *

مرد گمراه را نگردي همنشین

تانگردي همچو قارونت رہیں *

No. 597. الهي نامہ *

ILĀHI NĀMAH.

Substance, paper. Size, 12½×9¼ inches. Pages, 118. Lines, 25 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Shaykh Farīd al-Dīn 'Aṭṭār, شیخ فریدالدین عطار

Begins on fol. 517a of the MS. described under D. No. 594 above.

A Persian Mathnawī, describing in parables the variety of human wishes. It is in the form of a story of a caliph and six sons. A copy of this work is described in Spr. Cat., p. 358 which begins :—

بنام آنکہ ملکش بے زوال است
بوصفش عقل صاحب نطق لال است *

Beginning :

الهي نامہ را آغاز کردم
بنامت نامۂ را باز کردم *
زبان را در فصاحت راہ دادم
دہان را در بلاغت برکشادم الخ *

End :

مرا برہان زخود کر میر ہاني
کہ ہر چیزے کہ مي خواہي رہاني *
زمن درمن بسے آمد تباہي
....

No. 598. وصلت نامہ *

WAṢLAT NĀMAH.

کلیات شیخ فریدالدین عطار *

KULLIYĀT-I SHAYKH FARĪD AL-DĪN 'AṬṬĀR.

Substance, paper. Size, 12⅛×9 inches. Pages, 31. Lines, 25 in four centre columns on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Aṭṭār, شیخ فریدالدین عطار

The other works herein are (1) Waṣiyyat Nāmaḥ fol. 17b. (2) Mukhtār Naṁah fol. 24a. (3) Pand Nāmaḥ fol. 31b. (4) Bulbul Nāmaḥ fol. 40b (5) Baysar Nāmaḥ fol. 45b. (6) Jawāḥir al-Zāt fol. 48b. (7) Ushtur Nāmaḥ fol. 163a. (8). Haft Wādī fol. 190b. (9) Khusraw Wa Gul fol. 197b (10) Asrār Nāmaḥ fol. 282b.

A Persian Mathnawi

Copies of the same are noticed in Spr. Cat., p. 355; Ethe, Ind Off. Lib. Cat., No. 1031, 10 and Bk. Cat., Vol. 1, p. 74.

Date of transcription and the name of the scribe not mentioned.

Beginning :

ابتدا اول بنام کردگار
خالق ہفت وشش و پنج و چہار الخ *

End :

ہیبت حق جمنہ را زیبا کند
وین عدوہا را ہمہ یکتا کند *

No. 599. وصیت نامہ *

WAṢṢIYAT NĀMAH.

Substance, paper. Size, 12⅛×9 inches. Pages, 13. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn ʻAṭṭār, شیخ فریدالدین عطار

Begins on fol. 17b of the MS. described under D. No. 598 above.

This is a rare Mathnawi. A copy of this work is described in Ethe, Ind. Off. Lib. Cat., Vol. I, p. 616, wherein Ethe observes: "This very rare Mathnawī (Waṣiyyat Nāmah), which is probably identical with the Ausaṭ nāmah in Stewart's Catal., p. 60, is only found here and in two Boldleian copies (Bodleian Catal. Nos. 622, 16 and 624, 6)" No copy of this MS. is found in other Librarios.

Date of transcription and the name of the scribe not mentioned.

Beginning :

اے بنامت کارہا را افتتاح
نیست بے نام تو در امرے فلاح *
اے انیس مستمندان نام تو
کار ساز خلق لطف عام تو الخ *

End :

میکنی دعوی کہ دل نزد دوئیست
دل بصد جاداری این لایق کیست *
کر بدو تفویض فرماید دلت
زو ہمہ دلدا آید حاصلت *

No. 600. مختار نامہ *

MUKHTĀR NĀMAH.

Substance, paper. Size, 12⅛ × 9 inches. Pages, 25. Lines, 15 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Aṭṭar, شیخ فرید الدین عطار

Begins on fol. 24*a* of the MS. described under D. No. 598 above.

This copy seems to be defective, for it is stated in the preface that Mukhtār Nāmaḥ contains 1020 Rubā'iyāt (quatrains) selected from 6000 quatrain composed by the poet. But the present copy actually contains 250 quatrains without any headings or any arrangements.

This work was composed after the completion of the Khusrau Nāmaḥ, the Asrār Nāmaḥ, the Munṭiq ul-Tayr, the Ilāhī Nāmaḥ, the Musibat Nāmaḥ, the Jawāhir Nāmaḥ, the Sharh al-Qalb and his Diwān, a few Babs only. The oldest copy of the present work, dated A.H. 1050/A.D. 1616 is described in Ethe, Ind. Off. Lib. Cat., Vol. I, p. 617.

Date of transcription and the name of the scribe not known.

Beginning :

حمد و سپاس بیقیاس خداوندے را کہ اشراق آفتاب الخ *

End :

از خانہ بر افتادہ گدائے بودیم
باخانہ شدیم و بادشاہی گشتیم *

No. 601. پند نامہ

PAND NĀMAH.

Substance, paper. Size, 12⅛ × 9 inches. Pages, 18. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Aṭṭār, شیخ فرید الدین عطار

Begins on fol. 31*b* of the MS. described under D. No. 598 above.

A defective copy of the Pand Nāmaḥ, the most popular of all the poetic works of 'Aṭṭār. The work has been repeatedly printed and translated into various European languages and edited by different scholars.

The copy begins with : ابتدا کردم بنام کردگار خالق خلق از صغار و از کبار
while the original text begins with the familiar line :

حمد بیحد مر خدائے پاک را آن کہ ایمان داد مشت خاک را *

There are frequent handwriting errors throughout the copy. Many words and even lines have been misplaced (see also MS. No. 99, III, I above).

Date of transcription and the name of the scribe not known.

Beginning :

ابتدا کردیم بنام کردگار
خالق خلق از صغار و از کبار الخ *

End :

هر که آرد این وصیتها بجای
در دو عالم رحمتش بخشد خدای *
تم تم
تمت تمام شد
کتاب پند نامه *

No. 602. بلبل نامه

BULBUL NĀMAH.

Substance, paper. Size, 12⅛ × 9 inches. Pages, 9. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn ʿAṭṭār, شیخ فرید الدین عطار

Begins on fol. 40*b* of the MS. described under D. No. 593 above.

Deals with the love of the nightingale to the rose. copies of this work are noticed in Spr. Cat., p. 335 and Ethé, Ind Off. Lib. Cat., Vol. 1, p. 613.

Date of transcription and the name of the scribe not known

Beginning :

قلم بردار را از دل عیان کن
سر آغازش بنام غیب دان کن الخ *

End :

یاد خدا بردگی پیش کن
هرچه بجز اوست فراپیش کن *

No. 603. بیسر نامه *

BAYSIR NĀMAH.

Substance, paper. Size, 12⅛ × 9 inches. Pages, 5. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Aṭṭār, شیخ فریدالدین عطار

Begins on fol. 45*b* of the MS. described under D. No. 598 above.

A very short Mathnawī dealing with Ṣūfic maxims.

There are no headings; no proper arrangement. The work has been printed.

Date of transcription and the name of the scribe not known.

Beginning :

من بغیر تو نه بینم در جهان
قادرا پروردگار جاودان الخ *

End :

هر که او خود را فنای کل ساخت
اندر آنجا او بقای کل یافت *

No. 604. جواهر الذات *

JAWĀHIR AL-ZĀT.

Substance, paper. Size, $12\frac{1}{8}\times9$ inches. Pages, 229. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Aṭṭār, شیخ فرید الدین عطار

Begins on fol. 48*b* of the MS. described under D. No. 598 above.

This Mathnawī contains the first Daftar of 'Aṭṭār's Jawāhir al-Ẕāt. The original work, it seems is divided into three Daftars or books, a complete copy of which is found in India Office Library (vide Ethe, Ind. Off. Lib. Cat., Vol. p. 620).

Date of transcription and the name of the scribe not known.

Beginning :

بنام آنکه نور جسم و جان است
خدای آشکار و نهان است *

End :

گهر ریزست نورت در همه جا
توئی بیجا و نورت در همه جا *

No. 605. اشتر نامه *

USHTUR NĀMAH.

Substance, paper. Size, $12\frac{1}{8}\times9$ inches. Pages, 55. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Aṭṭār, شيخ فريدالدين عطار

Begins on fol. 163a of the MS. described under D. No. 598 above.

A defective copy. Spaces for headings are left blank.

Date of transcription and the name of the scribe not known.

Beginning :

ابتدا برنام حق لايزال
صانع اشيائے و ابداع جلال الخ *

End :

....
ميكند هر نوع او اند شد *

No. 606. هفت وادي *
HAFT WĀDĪ.

Substance, paper. Size, 12⅛ × 9 inches. Pages, 13. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Aṭṭār, شيخ فريدالدين عطار

Begins on fol. 190b of the MS. described under D. No. 598 above.

A Persian Mathnawī. Spaces for headings are left blank. The last verse in this copy corresponds with that in the Asrār Nāmah. A few pages at the end of the MS. are left out blank.

Date of transcription and the name of the scribe not known.

Beginning :

حمد پاک از جان پاک آں پاک را الخ *

End :

شرخي ماپيش چشم ماميار *

No 607. خسرو و گل *
KHUSRAW WA GUL.

Substance, paper. Size, 12⅛ × 9 inches. Pages, 169. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Aṭṭār, شيخ فريدالدين عطار

Begins on fol. 197b of the MS. described under D. No. 598 above.

The title of the work appears in the following verse on fol. 203b.

بنام خسرو روئے زمین را
نهادم نام خسرو نام این را *

The work is styled in Spr. Cat., p. 352, Gul-Khusrau كل خسرو and this seems to be an abridgement of the Khusrau Nāmaḥ. The present work also is an abridgement of the same work. It is also styled Gul wa Hurmuz كل و هرمز

The poet enumerates in the introductory preface many of his former works including the Mukhtār Nāmaḥ (see No. 600 above) and his Persian Diwān consisting of Ghazals and Qiṭa'āts. From fol. 215*b* onward the copy is written by a different hand. It is not known whether the date given in the colophon below relates to the date of transcription of the present copy alone or of all the works of 'Aṭṭār immediately described above:

تمت الكتاب گل و خسرو تصنيف شيخ فريد الدين عطار بدستخط جان عالم بتاريخ نوازدهم ...... سنه ١١٨٦ هجري النبوية در بلدة فرخ آباد من مضافات دار الخلافة اكبر آباد *

Beginning :

بنام آنکه گنج جسم و جان ساخت
طلسم گنج جان هر دو جهان ساخت الخ *

End :

کسي کو در دعا آرد مرا ياد
همه وقتي نگهدارش خدا باد *

No. 608 . اسرار نامه *

ASRAR NĀMĀH.

Substance, paper. Size, 12⅜ × 9 inches. Pages, 66. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Shaykh Farid al-Dīn 'Aṭṭār, شيخ فريدالدين عطار

Begins on fol. 282*b* of the MS. described under D. No. 598 above.

A Persian Mathnawī.

The title appears on folio 313*b* in the second line.

The work is divided into nineteen Maqālaḥs only. There is some confusion in the headings. On fol. 297*a* and fol. 301*b*, appear the eighth and the tenth Maqālaḥs respectively; no mention of the ninth Maqūlaḥ is made. The last two Maqalaḥs on fol. 312*a* and 313*b* are wrongly called مقاله بيست و چهارم and the مقاله بيست و پنجم 24th and the 25th, instead of 1[illegible]th and 19th respectively. This may be an error committed by the scribe.

The work has been lithographed at Ṭuhrān.

Date of transcription and the name of the scribe not known.

Beginning :

بنام آنکه جاں را نور دیں داد
خرد را در خدا داني يقيں داد الخ *

End :

دراں ساعت که جاں از تن رہا شد
دو عالم آں زماں از ہم جدا شد *

No. 609. مثنوي مولانا روم *

MATHNAWĪ-I MAULĀNĀ RŪM.

Substance, paper. Size, 10¾ × 6⅞ inches. Pages, 579. Lines, 23 on a page in four centre columns. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Maulānā Jalāl al-Dīn Rūmī, مولانا جلال الدين رومى *

An old copy of the renowned Mathnawī-i Ma'nawī, composed by Maulānā Jalāl al-Dīn Muhammad b-Muhammad Bahā al-Dīn b-Husayn al-Balkhi, the greatest of the Ṣūfi poets of Persia, who was born in A.H. 604/A.D. 1207 and died in A.H. 672/A.D. 1273. Different copies of the same work are described under D. Nos. 151–168, part III, Vol. I above.

For particulars regarding the life and wrks of the poet, refer Ethe, Ind. Off Lib. Cat., Vol. I, Nos. 1060–1115; Spr. Cat., p. 783; Rien II, p. 584; Ioanow, A.S.B. Cat., Nos. 240, 490, 499, 500, 511, 518, 578, 648, 812, 848, 923 (30), 945, 946 (1), 1125, 1187 and 1341; and Bk. Lib. Cat., Nos. 59–87 and 87–123.

The present copy which formerly belonged to Muhammad Mū'in al Dīn was probably transcribed before A.H. 1174.

The title page bears two seals which read thus :

نوازش علي خان
سنه ۱۱۷۷ *

محمد نوازش خان
سنه ۱۲۲۲ *

The oldest copy found in this Library is described under D. No. 165, Part III, Vol. I, above, being transcribed in A.H. 1070 (not A.H. 1007 as put in the Catalogue). A very old copy of the same work transcribed in A.H. 834, is noticed in Ethe, Ind Off. Lib. Cat., No. 1060.

The present copy consists of the following six Daftars :

(i) On fol. 1*b*, beginning :

بشنو ازنے چوں حکایت میکند
از جدائیها شکایت میکند الخ *

(ii) On fol. 51*b*, beginning :

مدتے این مثنوي ناخیر شد
مهلتے با یست تا خون شیر شد الخ *

(iii) On fol. 92*b*, beginning :

اي ضیاء الحق حسام الدین بیار
این سیوم دفتر که سنت شد سه بار الخ *

(iv) On fol. 140*b*, beginning :

اي ضیاء الحق حسام الدین توئي
که گذشت ازمه بنورت مثنوي الخ *

(v) On fol. 187*b*, beginning :

شه حسام الدین که نورالنجم است
طالب آغاز سفر پنجم است الخ *

(vi) On fol. 237*b*, beginning :

اي حیات دل حسام الدین بسے
میل میجو شد بقسم سادسي الخ *

Each Daftar is preceded by a different preface in which Maulānā Hisām al-Dīn Tabrayzī is frequently addressed for inspiration. The work has been repeatedly printed. The copy is not dated and the name of the scribe is not known.

Beginning :

بشنو ازني چون حکایت میکند
از جدا یها شکایت میکند *
کزنیستان تا مرا ببریده اند
از نفیرم مرد و زن نالیده اند الخ *

End :

قصه کوته کن مکن دلها خراب
ختم شد والله اعلم بالصواب *

تمت تمام شد این کلام مثنوي حضرت مولوي ملاروم مثنوي شریف *

No. 610. مثنوي نه سپهر *

MATHNAWĪ-I NUH SEPEHR.

Substance, paper. Size, $10\frac{1}{8} \times 6$ inches. Pages 368. Lines, 17 on a page. Condition, much injured, but repaired. Mode of writing, good. Appearance, old.

Extent, incomplete at the end.

Author, Amīr Khusrau Dehlavi, امیر خسرو دهلوی

A Persian Mathnawī which gives a poetitical description of the court of Quṭb al-Dīn Mubārak Shāh (d. A.H. 720 or 721/A.D. 1320 or 1321) with an account of the principal events of his time, composed by Amīr Khusrau when he was over sixty years old (fol. 15*a*).

مرا عمر کز شصت بالا گذشت

همیشه پیش شاهان والا گذشت *

The work was completed on the 30th of Jamādī al-Thānī A.H. 718/A.D. 1318, seven years before the death of the poet in A.H. 725/A.D. 1325. Copies of the same work are described in Rieu II, 612*a*, and Ethe, Ind. Off. Lib. Cat., Vol. I, p. 694.

Out of the nine spheres or نه سپهر, the present copy contains five spheres only and a number of Qasīdahs, Ghazals, etc., arranged as given below:

Verses in praise of God and the holy Prophet on foll. 1*b*—9*a*.

Spheres

(1) On fol. 9*a*, beginning:

سپهر برین کز همه برتر است الخ *

(2) on fol. 24*b*, beginning:

سپهر دوم کوست .. ... الخ *

(3) On fol. 43*b*, beginning:

هست سپهری که سیوم *

(4) On fol. 42*b*, beginning:

از زیرست آنکه سپهر چهارم الخ *

(5) On fol. 79*b*, beginning:

آن سپهری که درمیان الخ *

This last سپهر breaks off in fol. 88*b* with: نیز . . . کشت بزه درخم الخ and fol. 89*a* has been left out blank. Every sphere ends with a Ghazal of the author. Qa'ṣidahs and poems in praise of God, the holy Prophet and reputed saints and kings on foll. 90*a*—152*a*. Foll. 152*b*—167 contain قطعات and رباعیات in which are reflected the poets own character and thoughts. Satires, on fol. 168*a*, beginning:

راست آرند درمیان دوکس الخ *

Ghazals, not arranged alphabetically, on foll. 172*a*—184*b*, beginning:

اي دل بچشم عبرت نظارهٔ جهان کن

ظاهر نظرچه بيني نظاره نهان كن الخ *

The copy was much damaged, but now it is well mended and bound. Headings in red ink. Occasional different readings on the margins.

Date of transcription and the name of the scribe not mentioned.

For notices on Amīr Khusrau, refer Spr. Cat., p. 465 ; Rieu I, pp. 240–241, II, pp. 609a–616b ; Ethe, Ind. Off. Lib. Cat., Nos. 1186–1122 ; and Bk. Lbi. Cat., Vol. II, pp. 176–193.

Beginning :

اول نگر نگارش توحید کردگار
که این نه سپهر گشت بفرمایش آشکار الخ

End :

مخوان در بوستان و باغ اي دوست
که آنجاها دلم کم ...... *

No. 611. شرح غزل حکیم ناصر خسرو *
SHARH-I GHAZAL-I HAKĪM NĀṢIR KHUSRAU.

Substance, paper. Size, $8\frac{1}{4} \times 5\frac{3}{4}$ inches. Pages, 4. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Maulānā Qādhī Mahmūd Bahrī, مولانا قاضی محمود بحری

The other work herein Sharh-i Gulkgashtī fol. 3b.

A very short Persian commentary on select Ghazaliyyāt of Abūal-Mu'in Hakīm Nāsir Khusrau, author of the Kanzal-Haqā'iq (d. A.H. 431), written by Maulānā Bahrī who flourished towards the first half of the 12th century of Hijrāh. He is probably identical with the author of the Dastūr al-'Amal دستور العمل noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, p. 1061 : and Ivanow A.S.B. Cat., Vol. I, p. 616, No. 1283. He was a native of کرگی in the province of Bijāpūr. The date of his death is not known. He is also known to have composed the 'Arūs-i 'Irfān عروس عرفان (A.H. 1117 A.D. 1705) and a short Mathnawi styled Manlagan من لگن (Comp. A. H. 1111). He has also composed a short Mathnawi in the Dakhani, styled Hikāyāt حکایت , a copy of which is noticed in Ivanow, A. S. B. Cat., p. 478.

Only one Ghazal in the present copy is explained and the commentary ends abruptly with the first two lines of the second Ghazal. Eleven pages at the end have been left blank.

Date of transcription and the name of the scribe not known.

Beginning :

بالاي نه سپهر دو گوهر مدبر اند
کز نورشان دو عالم و دم منور اند *
براي مستمند مز خرفات پسند چنان صورت مي بندد که نه سپهر
غالبا کنایه بوجود آدمي باشد الخ *

End :

بحري باز آزیں کہ ہرکس
از دانش و بینش آشنا نیست *
معلوم کہ ایں دو در شاہوار
شائستہ درج ہر گدا نیست *

No. 612. شرح تحفتہ العراقین *
SHARH-I TUHFAT AL-'IRĀQAYN.

Substance, paper. Size, 8⅞ × 5½ inches. Pages, 168. Lines, 19 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Sayyid Ismā'īl Abjadī, سید اسماعیل ابجدی

A rare and valuable Persian commentary on Khāqānī's Tuhfat Al-'Irāqayn -the famous Mathnawī poem, in which the poet describes his pilgrimage to the holy cities of Mekkaḥ and Medīnaḥ, with a special reference to 'Irāq-i 'Ajam and 'Irāq-i 'Arab. No mention of the present commentary appears to be made in any one of the catalogues or reference books, except in the Tazkiraḥ-i Gulzār-i Azam, where, on page 23, the author points out that after finishing his other works, Abjadī was engaged in writing a commentary to the Tuhfat al'Iraqayn. It seems quite probable that the present is the only extant copy. Three more different commentaries have been written on the Tuhfat al-'Irāqayn—viz. one by Shaykh 'Abd al-Salām, composed in A.H. 1057/A.D.1647.

(Vide Ethe, Ind. Off. Lib. Cat., Vol. I, p. 591 and Spr. Cat., p.463). Abjadi in his preface (fol. 2a) has made a reference to this commentary. The second commentary is composed by Ghulām Muhammad, which, according to Ethe, Vol. I, p. 591 is noticed in Bodleian Cat., No. 580., A third commentary is written by an ananymous author (vide Ethe Ind. Off. Lib. Cat., p. 1556).

Abjadī's exact date of birth is not found in anyone of the Tazkiraḥs or catalogues. Even Burhān Khān b-Hasan, the author of the Tauzak-i Wālājāhī and a contemporary of Abjadī has made no reference to it, though he has dedicated a special chapter to him. Nor has Nawāb Muhammad Gouth Khān in his Tazkiraḥ-i Gulzār-i 'Azam made any mention of it. It is certain that Abjādī lived during the reign of Nawab Anwar Khān (d. A.H. 1162/A.D. 1749) and during the latter part of his son and successor, Nawāb Muhammād 'Alīs reign, who ruled over the Carnatic from A.H. 1162 to A.H. 1210/A.D.1749 to 1795. Almost all Tazkiraḥ-writers and cataloguers have fixed to the date of his death at or as A.H. 1193. It appears that their information is based on the following statement furnished by Nawāb Gouth Khān :

"آخرا لامر ابجدي در سنہ ۱۱۹۳ ع یکهزار ویک صدو نود و سہ ہجري
ازیں دار فاني رخت ہستي بربست" (vide تذکرہ گلزار اعظم P.231)

Curiously enough, all European writers and cataloguers including Burhān Khān the author of the Tanzak-i Wālājāhī have not touched the question of the date of Abjadī's death; and they could neither accept nor reject as genuine the date furnished by Nawāb Gouth Khān.

It is indeed, difficult to fix the exact date of his death. But it is certain that Abjadi was alive in A.H. 1200/A.D. 1786 and he probably died between A.H. 1200 and 1205/A.D. 1786 and 1791. The best authority for this information is the following internal evidence furnished in the preface on fol. 1*b*. by Abjādi himself:

این بندۂ پریشان روزگار و شهید دشنه ستمکار مستمند درگاه ایزدی سید اسماعیل ابجدي از عنفوان بهار شباب تا به هنگام پیري بخانت انتساب عمر عزیز خود درمشق شبان روزي اشعار آبدار و مطالعۂ مثنویات دقت شعار حرف مي نمود و بعد الفراغ تصنیف خمسۂ منظومه مثل انور نامه و زبدة الافکار و هفت جوهر و راغب و مرغوب، مودت نامه در سنه یک هزار و دو صدي هجري بعضے از احباب دانشمند و دوستان موافقت پسند و تلامیذ عقیدت کیش و عقیدت مندان صداقت کیش دست استهداد در دامن این ضعیف البنیاد زده مستدعي بآن شده که در شرح تذکرة العراقیین .... پردازد الخ *

It is clear from this statement that the date of his death is not A.H. 1193 as is generally supposed. Further, it is worth noticing that at the bottom of the last page of a copy of his مودت نامه (see Part III, Vol. I, No. 146 above) the following inscription by an anonymous hand is found: "died 1203 A.H." The handwriting seems to be as old as the Ms. itself. This also supports, to a certain extent, the view that Abjadi died circa A. H. 1200. Burhān Khañ observes in the preface to his Tanzka-i Wālājāhi (vide Part III, Vol. I., No. 304 above fol. 5*b*) that since Abjadi's Anwar Namah (Comp. A. H. 1174/A. D. 1760, 1761) celebrating the exploits of Nawāb Anwar Khān, did not comprise, due to poetical treatment of the subject, all the relevent events and anecdotes connected with the reign of Nawāb Anwar al-Dīn Khān, he commenced writing his Tanzak-i Wālājāhī on the request of Nawāb Muhammad Ālī Khān in A. H. 1195/A.D. 1781, and finished the first Daftar of it and the Muq-addimah in A. H. 1200/A. D. 1786 (Vide Ethe, Ind. Off. Lib. Cat., Vol. I., P. 196). But it is worth noticing that no mention of Abjadi's death is made either in the مقدمه or in the work itself, showing thereby, though indirectly, that Abjadi was alive at the time. In this connection, it should also be noted hat most of Abjadi's خمسۂ منظومه viz-Zubdat al-Afkār, زبدة الافکار Anwar Namah انور نامه Rāghib wa- Marghūb, راغب و مرغوب Haft Jauhar هفت جوهر and Maū'dat Namah مودت نامه were transcribed between A. H. 1196 and 1197 (ref Mss. Nos. 2, 146, 112 and 113 above iii, i.) The handwriting of these Mss. seems to be identical. It is possible, though not certain, that the author himself might have been the scribe. In this case, the view that Abjadī died in A. H. 1193 becomes obviously wrong. Anyhow, this will be an interesting subject of later research.

Contents :

Preface, on fol. 1b, beginning :

الحمد لله الذي الهمنا حقايق الخ *

Text, on fol. 2b, beginning :

مايم نظاز گان غمناک
زي حقهٔ سبز و مهره خاک الخ *

Commentary, on fol. 2b, beginning :

زي بمعني طرف حقهٔ سبز مراد از آسمان و مهره خاک کنایه از زمین باشد و بیت ثاني علت بیان بیت اول است حاصل اول هر دو بیت آنکه مامردم از نظار کردن آسمان وزمین غمناک هستیم الخ .

Headings or ʻunwāns in red. quotations underlined. Neat and clear Nāstaʻliq.

Date of transcription, A. H. 1249. Scribe, not mentioned.

Beginning :

الحمد لله .... اما بعد آنکه بر خاطر دریا مقاطر روشن نشان معني رس الخ *

End :

از هاي مشفق هر ایش
دو حلقه کنم بخاک پایش *
عقد بالفتح کره .... بالکسر رشتهٔ مروارید وایرا بمعني زیرا یعني ازین جهته ـ حث بمعني بر انگیختن کراسه بمعني قرآن مجید آمده تهلیل لااله الا الله *

No. 613. (نورالعین (شرح قرآن السعدین *)

NŪR AL-ʻAYN (SHARH-I QIRĀN AL-SAIDAYN)

Substance, paper. Size, $10\frac{1}{2} \times 6\frac{3}{8}$ inches. Pages, 106. Lines, 19 on a page. Condition good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Nūral-Haqq. نورالحق

A useful Persian Commentary on Amir Khusran's (d. A. H. 725) famous Mathnawī styled Qirān al-Saʻdayn قران السعدین (Comp. A. H. 688/A. D. 1289), by Nural-Haqq, the son of the celebrated ʻAbd al-Haqq Diḥlawi, Bukhāri. The Qirān al-Saʻdayn gives an account of the meeting Sultān Muʻizz al-Din (A. H. 686–689 A. D. 1287–1290) with his father Nāsir al Din in A. H. 688/A. D. 1289 at Delḥi.

A. H. 1014/A. D. 1605, 1606 is the date of composition of the present work as contained in the following curious verse appearing on fol. 3b in the preface :

چشم عیب ازمیان بردارند
مي شود شرح قران السعدین *

That is A. H. 1084–70 — A. H. 1014.

In Spr. Cat., P. 471, this verse is wrongly cited as follows:

چشم عیب از میاں بروں آرید

می شود شرح قران السعدین *

Two copies of this work are described in Spr. Cat., P. 471 and Rieu II. P. 617*b*. It seems that these are the only three copies extant. But Spr's. copy is either defective or the description given by Spr. is wrong He states on page 471 that the preface to the Nūr al-'Ayn was written by some one else. This statement seems to be wrong. No anonymous preface is known to have been written to the work. It was actually written by Nūr al-Haqq himself. Sprenger quotes the following passage from the Ms. as the beginning of the commentary:

"خطبهٔ کبریا و جلال .. پادشاهي را که پادشاهي الخ"

In the present Ms. this passage appears in the middle of the preface, namely, on fol. 2 *a*. Actually the commentary begings on fol. 4 a, with:

شکر کاري کردن که از روي تعظیم نعمت بخشا نیده فهم شو الخ *

Two other commentaries to the Qirān al-Sa'dayn are described in Spr. Cat., p. 471, one by 'Abd al-Rasūl Qāsim and the other by an anonymous writer. The title of the present work appears on fol. 2*a*. The actual name of the commentator is Nūr Muhammad but commonly known as Nūr al-Haqq (fol. 2*b*).

'Unwāns in red ink. Occasional marginal notes. The fly leaf bears a seal which is not decipherable.

The copy is dated A.H. 1108.

Scribe and owner of the copy, Shaykh Dāwūd.

Preface, on fol. 1*b*, beginning:

شکر هزاران هزار بحضرت پروردگار الخ *

Commentary, on fol. 4*a*, beginning:

شکر گاري کردن کرده که ازوي تعظیم نعمت بخشا نید فهم شود الخ *

Beginning :

شکر هزاران هزار بحضرت پروردگار خالق اللیل والنهار که بارادهٔ خالص
خالق است روح پاک محمدي را مخلوق کردا نید و فرستادن درود بیشمار بران
محرم اسرار در اول و آخر هر ادعیه و افکار نیک با جانب پسندیده الخ *

End :

یعني اگرچه من بر سخنان آبدار مردم عبور بسیار کرده ام اگر از کسے
بر داشته‌ام

.... خندهٔ در دیده بین در زیر چادر میکند _ حیا شرم و باران
و معني اول مقصود است و چادر عبارت از پردهٔ ابر است *

No. 614. دیوان ابن یمین *

DĪWĀN-I- IBN-IY-AMĪN.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 117. Lines, 18–20 on a page. Condition, good. Mode of writing, good. Appearance, new.

Extent, complete.

Author, Amīr Fakhr al-Dīn Mahmūd *b.* Yamīn,

امیر فخر الدین محمود بن ابن یمین *

Probably a restored copy of the Ms. described under D. No. 50 (*a*), Part III, Vol. 1, above.

Contains some of the poetical works of Ibn-i Yamīn (d. A.H. 745/A.D. 1345).

Notices on the life and poetical works of Ibn-i Yamīn may be found, in Spr. Cat., pp. 433, 434, Rieu II, p. 825*b*; Ethe, Ind Off. Lib. Cat. Vol. I, Nos. 1230, 2881; and Ivanow, A.S.B. Cat., p. 251, No. 582.

Beginning :

تا تو ز بر ظهور آوردی

دو جهان شد بیک نفس پیدا *

End :

ابن یمین بس که غمت در جگر چاک من است *

No. 615. دیوان حافظ *

DĪWĀN-I HĀFIZ.

Substance, paper. Size, $7\frac{3}{4} \times 5$ inches. Pages, 346. Lines, 14–15 on a page. Condition, damaged. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shams al-Dīn Muhammad Hāfiz of Shīrāz شمس الدین محمد حافظ شیرازی

A collection of the poetical works of the clebrated Hāfiz of Shīrāz, the greatest Persian lyric poet, who died in A.H. 791/A.D. 1389 according to the date recorded by Muhammad Gulandām, the friend of the poet and the compiler of his Dīwān.

An elaborate list of the books written about Hāfiz and his poetry may be found in Ethe, Ind. Off. Lib. Cat., Vol. I, p. 720. His Dīwān was first edited by Abū Ṭālib Khān in Calcutta, A.D. 1791 and re-printed in A.D. 1826. Copies of the work are noticed under D. Nos. 14–16. Part III, Vol. I, above.

Detailed notices on Hāfiz and his poetical works may be found in Spr. Cat., p. 415; Rieu II., pp. 627–631; Ethe, Ind Off Lib. Cat., Vol. I, pp. 719–728; Brn., Camb. un. Lib. Cat., pp. 346–351; Bk. Lib. Cat., Vol. I, pp. 231–269. Dr.B., Ind Off. Lib. Cat., pp. 48, 49, 52; Avanow, A.S.B. Cat., Vol. I, Nos. 587–5 91; and A.S.B. "Curzon collection." Cat., Nos. 229, 230 and 232.

The present copy contains :

(1) Ghazals, in alphabetical order, on fol. 1 *b*, beginning

الا يا ايها الساقي ادر كا ساو ناولها الخ *

(2) Tarjiband, on fol. 161*a*, beginning :

اي داده بباد دوستداري الخ *

(3) Tarkībband, on fol. 162 *b*, beginning :

ساقي اگرت هواي ماييے الخ *

(4) Mathnawis, on fol. 164-*a*, beginning :

سر نتذه دارد دگر روزگار الخ *

(5) Muqatta'āt, on fol. 180-*a*, beginning :

آصف عهد زمان خان جهان الخ *

(6) Rubā'iyāt, on fol. 182-*a*, beginning :

امشب زغمت ميان خون خواهم خفت الخ *

A few pages at the beginning are much damaged. Fol. 98-*b* contains a seal which reads thus محمد جعفرامت خاك نعلين . Occasional marginal glosses. The copy is not dated. Apparently very old. Scribe, not mentioned.

Beginning :

الا يا ايها الساقي ادر كا ساو نا ولها الخ *

End :

در صحبت آنكسي كه صاحب هنر است
كر زهر خوري بدانكه شيرو شكر است *

No. 616. * ديوان مسعود بك

DIWĀN-I MASŪD BEK.

Substance, paper. Size, 10½×9½ inches. Pages, 130. Lines, 18-20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Mas,ūd Bek, مسعود بك

A restored copy of the Ms. described under D. No. 50, Part III, Vol. I, above Mas'ūd Bek died in A.H. 800/A.D. 1397, 1398. His original name was Shir Khān. He is the author of various works on sufism such, as the Tamhidāt تمهيدات the Mir'āt al-'Ārifin مرات العارفين (noticed in Ethe. Ind Off. Lib. Cat., Vol. I, p. 1023 No. 1854) and the umm al-Nas'ā'ih. The present work is styled in Rieu II, p. 632-*a*, No. Or. 312. Nūr al-'Ayn نور العين The same title appears on fol. 1-*a* in the short preface of the author to his Divān. It is also called Nūral-'Ayn or Nūr al-'uyūn. The Dīvān, contains Ghazals and Ruba'is in alphabetical order:

No. 617. شاہنامہ

SHĀH NĀMAH.

Substance, paper. Size, 7¾ × 4½ inches. Pages, 122. Lines, 15 on a page. Condition, much injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Mirza Muhammad Qasim al- Husaynī of Janābādī Qāsimī,
مرزا محمد قاسم الحسینی جنا بادی قاسمی *

A Persian Mathnawi celebrating the expoits of Shāh Ismā'il Ṣafawi under whose time as is stated in the prologue on fol. 13*a*. the poem was commenced, but was not finished till after his death. The date of composition is contained in the following verse appearing on fol. 132-*b* of the Ms. No. Or. 339 described in Rieu II, p. 661*a*.

بلطف از سرنظام اگر بگذری

روان پي بتاريخ او آوري *

—A.H. 940/A.D. 1533-34.

No exact date of Qāsimīs death is known, but so far it is certain that he was still alive in A.H. 979. The Khamsah-i-Qāsimī, خمسۂ قاسمی or his five epic poems are well-known. This present poem is one of them. The other four are :—

(1) Laylā wa Majnūn. لیلی و مجنون
(2) Gūi wa changān. گوی و چوگان
(3) Khusrau wa Shīrīn. خسرو و شیرین
(4) Shāhrukh Nāmah. شاهرخ نامہ

(Vide Ethe, Ind. Office Lib. Cat., Vol. I, pp. 790-791 and Rieu II, pp. 660*a* 661*b*).

The present poem is variously styled, such as Shāh Nāmah (شاهنامہ) Shahinsha Namah (شہنشاہ نامہ), Ismail Namah (اسماعیل نامہ) and Shāhinsha Nāmah (شاهنشاہ نامہ)

The copy is incomplete at the end. Neither the name of the author nor the title of the work appear anywhere in the Ms.

Date of transcription and the name of the scribe not known.

Beginning :

خداوند بیچون خدائي تراست

بر اقلیم جان بادشاہي تراست *

End :

زشیر ...... ولاد جنگ

جهان بیشہ پر زشیر پلنگ *

No. 618. دیوان آصفی

DĪWĀN-I ĀṢAFĪ.

Substance, paper. Size, 10½ × 9½ inches. Pages, 110. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Khwàjaḥ Āsafī b Muqīm al-Din Ni'mat Allāḥ.

خواجہ آصفی بن مقیم الدین نعمت اللہ *

A restored copy of the work described under D. No. 1, Part I., Vol. III, above.

The poems of Āsafī, who died according to the best authorities in A. H. 923/A.D. 1517. This copy consists chiefly of Ghazals in alphabetical order, with a few Rubā,is at the end.

Detailed notices regarding the life and poetical works of Āsafī may be found in Rieu II., P.651 : Spr. Cat., pp. 20, 71, and 310 : Ethe, Ind. Off. Lib. Cat., Vol. I, Nos. 1393–1397 : and Ivanow, A. S. B. Cat., Nos. 647, 923 (58), 926 (4), 934, 939 (3) and 952 (1).

No. 619. شرح قصائد عرفي

SHARH-I-QAṢĀ'ID-I-URFI.

Substance, paper. Size, 7⅜ × 5½ inches. Pages, 152. Lines, 14 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Mullā Abū al-Barakāt Munir Laḥūri ملا ابوالبرکات منیر لاهوری *

A persian commentary on difficult verses in forty-one select Qaṣīdaḥs of 'urfī (d. A. H. 999/A.D. 1591). Munīr died, according to most of the Tazkiraḥ-writers, in A.H. 1054/A.D. 1644 (vide Ethe, Ind. Off. Lib. Cat., Vol. I, p. 1148, No. 2078 and Spr. Cat., p. 129). But according to the following statement appearing on fol. 5 a in the preface, the date seems to be quite different.

بحسب اتفاق حسنه شبے از شبہاں رمضان المبارک ۱۰۵۷ ہجري یکہزار پنجاه وہفت ہجري از خادماں آنمخدوم ارباب سخن بعد از بست و دو سال ازبرہانپور آمده این اوراق راکه بر لطایف طبع آنعزیز مضردانش افتاد که بمقتضائے محبت باطني .. .. بامتیں مهر انشانده درکنار گرفتم الخ *

It is clear from this statement that in A. H. 1057 Munir was no longer alive; twenty-two years had already passed since his death. The date of his death should, therefore, be placed in A.H. 1035. بعد از بست و دو سال refers without doubt to the death of Munīr (vide Bk. Lib. Cat., Vol. II, p. 200).

The present copy contains a preface by an unknown author. The author states in the preface that Munir wrote this commentary at the request of some of his friends, but before he could finish it he died. He speaks highly of Munīr's

literary taste and his wonderful skill in poetic art and five prose-writing and his masterly explanation of difficult Persian verses. Munīr died and most of his incomplete works remained uncollected (fol. 4*b*). Three of his works entitled Kulliyāt-i-Munīr, کلیات منیر Nigaristān-i Munir نگارستان منیر and Ruqaāt-i Munir, رقعات منیر are described under Nos. 94, 205 (*a*) and 243 Part III Vol. I, above. His Bahār-i Sukhan, Naubādah, Kāristān, Karnāmah and Inshā'-i Munir are noticed in Ethe, Ind. Off. Lib. Cat., pp. 1148–1150.

Other Persian commentaries on 'Urfī are: (1) The Miftah al-Nukāt by Mirzā Jān, completed in A. H. 1073/A.D. 1662, 1663 (vide Spr. Cat., p. 530 and Rieu ii, p. 668) (2) The Nigār Nāmah-i Faydhī by Muhammad Shāfī, completed in A. H. 1111 (vide Spr. Cat., p. 529, 'Urfī's Qasidahs, a complete copy of which is found in this library (vide D. No. 75 iii, i above) are repeatedly printed in India The English translation of selected Qasīdahs of 'Urfī was published in Calcutta in A.D. 1887.

The copy is not dated. Scribe, not mentioned.

Beginning :

نیمی آفرینی راسپاس که رشتهٔ جان سخن را با تار نفس سخن سنجان پیوند کرده الخ *

End :

یعنی موصوف به تهذیب اخلاق میکنی و ظاهر است که صفات دیگر از ینها کل میکند *

No. 620. دیوان مظهر جان جانان

DIWĀN-I MAZHAR JAN JĀNĀN.

Substance, paper. Size. $8\frac{1}{4} \times 5\frac{3}{8}$ inches. Pages, 160. Lines, 9 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Jānjānān Mazhar, جان جانان مظهر

Poems of Mazhar, with his full name Shamsal-Dīn Habīb Allah who was born in A. H. 1111 or 1113 and died in Delhi in A. H. 1195/A.D. 1781. A work entitled بشارات مظهریه د فضائل حضرات طریقهٔ مجددیه by Muhammad Na'īm Bharānchi, and devoted to the life of the poet, is noticed in Rieu I, p. 363. It is stated that Mazhar had selected only one thousand verses out of 2000 which he had composed. He has also composed many ghazals in the Rikhtah ریخته, a specimen of which is found at the end of the present copy. An album containing his own selections styled خریطهٔ جواهر is to be found in the Ms. described under D. 470, part III, Vol. I above.

The present copy is preceded by a preface in prose containing short auto-biographical notes which have been reproduced in full in Spr. Cat., p. 488 The following note by a different hand appears on the fly-leaf:

انشاء الله این کتاب را بعد فراصت ظر ثانی کرده بموافق قانون فقراتش را وہم عبارات را بهمراه دلایل خواهم نوشت پس اینکه عبارات بے طور نوشته شده است سببش اینست که دریک روز همه حاصل مطالب را نوشته‌ام بسبب یاد داشت چرا که از خیالم کم نگردد و مطالب وغیره اکثر برابر نیست بعد فرصت درست خواهم کرد *

The Ghazals are not in alphabetical order. Some lines have been left blank. A number of words are missing in the couplets, but in many cases the missing words have been substituted and are marked in red. Besides Ghazals, it contains Mathnavīs Rubā'is, Qita'āt, Fardiyāt, Mukhammasāt and a number of chronograms. Written in clear and neat Nasta'liq. Copius marginal and interlinear glosses and explanatory notes.

Further notices on Mazhar may be found in Spr. Cat., p. 488; Bk. Lib. Cat. (Suppl) Vol. I, p. 214 and Avanow, A. S. B. Cat., p. 398. See also D. Nos. 51, 52 and 470, III, I, above.

Date of transcription, A. H. 1274.

Scribe and owner, Haydar Husayn Fārūqī.

Colophon on fol. 80*a*.

"با تمام رسید کتاب دیوان میرزا مظهر علیه الرحمه بوقت مغرب بتاریخ دواز دہم رمضان المبارک ۱۲۷۴ ہجری .... این قدر چیز نایدت ہمراه"

Beginning of the Urdu ghazal on fol. 80*b*.

اوس گل کو بهیجتا ہی مجهي خط صبا کے ہات
اسواسطے بکا ہوں چمن میں ہوا کے ہات *

Beginning of the text on fol. 2*b*.

آبي نزد بروئي گران خواب بخت ما
باآنکه گریه داد به سیلاب رخت ما الخ *

End:

دلي دارم خير ...... داد خوا ہے
کذوں سر ميکنم حرفي و آہے *

No. 621. دیوان وحشت

DĪWĀN-I WAHSHAT.

Substance, paper. Size, 10¾ × 9½ inches. Pages, 265. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Mir Jamālal Dīn Muhammad Ṭabāṭabā'i. میر جمال الدین محمد طبا طبائی

A restored copy of the Ms. described under D. No. 62, Part III, Vol. I, above.

The lyrical poems of Jamāl al-Dīn Muhammad Ṭabāṭabā'ī, poetically known Wahshat, who probably lived in A. H. 1066.

The original copy D. No. 62, Part III, Vol. I, above from which the present transcript has been restored is a very important old Ms. being transcribed in A.H. 1066, by 'Alī al Husaynī al-Makkī b. Sayyid Ibrāhim al-Astarābādi (fol. 1a) or Al-Jurjānī (fol. 163a), who calls himself (fol. 1a) the brother of the poet. According to the following note on fol. 163a the copy was read from the beginning to the end by the poet himself.

این اوراق ازاول تا آخر بنظر قائل جمال الدین محمد طبا طبا رسید الخ

It appears that the original is very rare copy, extant only in our Library. It bears three identical seals which read thus :

"بطوف کعبهٔ درگاه سید علي قطب دیهم زمانهٔ ابن ابراهیم *

The following note appears on the fly-leaf:

دیوان سیادت و نجابت پناهي اخوي ... میر جمال الدین محمد طبا طبائي وحشت تخلص که در عنفوان جواني بخط خود نوشته ام ــــ علي الحسیني المکي *

The identity of the author cannot be established with certainty. He is probably identical with Jalal al-Din Muhammad Ṭabāṭabā'i who came from Iṣfiḥān to India in A. H. 1044 and died after A. H. 1062 and to whom the authorship of the Pādshaḥ Nāmaḥ پادشاه نامه and the Tauqī'āt توقیعات are ascribed. He has also written prose-prefaces to the Dīwān-i Abū Ṭālib Kalīm' Qudsī and Hakīm Shifā'ī. But it is not certain whether this Jalāl al-Din Muhammad was poetically called Wahṣhat. Several poets with this Takhallaṣ are mentioned in various Tazkiraḥs. It is noticed that sometimes the names Jalāl and Jamal are confused by the Tazkirah-writers. The same confusion, it appears has occurred in the name of the present author.

Beginning :

اے نور تو در محفل دل شمع روا نها

پروانهٔ حمد تو زبا نها بدلها نها الخ *

End :

اے شاخ خزان دیدہ دل افسردہ مباش
آید روزی کہ زیب گلزار شوی *

No. 622. ليلي و مجنون

LAYLĀ WA MAJNŪN.

Substance, paper. Size, 7½×5¼ inches. Pages, 145. Lines, 15 on a page. Condition, good. Mode of writing, fair.

Extent, complete.

Author, Maulānā 'Abd Allāh Hātifī مولانا عبد الله هاتفی

A good copy of the epic poem celebrating the loves of Laylā Majnūn. It was composed by 'Abd Allāh Hātifī of Jām, the reputed Jamīs' nephew, who, according to the following verse appearing on fol. 73b composed by Maulānā Habīb Allāh, died in A.H. 927/A.D. 1521 :

تاریخ فوت او طلبیدم زعقل گفت
ازشاعر شهان و شه شاعران طلب *

It is said that Hātifī was unrivalled in his day as a Mathnavi-writer. In the epilogue he describes himself as a rightful successor o Nizāmī and Khusrau. He was a great admirer of Nizāmī and this may be inferred from the verses contained in the Khātimah on foll. 70*b* and 71*a*. It is requested that at the request of Shāh Ismā'īl, Hātifī commenced writing a Mathnawī celebrating the later's victories. Of this Mathnawi however, he was able to write only a thousand lines which seem to be rare.

Hātifī intended, as he himself states in the epilogue, to write a Khamsah similar to that of Nizāmī and Khusrau. But out of this projected خمسه only four are extant. The first is the present work. The other three are Timūr Nāmah تيمور نامه copies of which are noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, Nos. 1410–1416 ; Rieu. II, pp. 653*a*–654*b* and Ivanow, A.S.B. Cat., pp. 649–652, Haft Manzar (Rieu II, p. 653*b* and Ivanow, A. S. B. Cat., p. 653), and Shīrīn wa Khusrau. He is known to have composed other works also which are not at present extant.

For further notices on Hātifī's life and works, refer Spr. Cat., Vol. I. pp. 412–422 ; Rieu II, pp. 653–654 ; Ethe, Ind. Off. Lib. Cat., Vol. I., pp. 776–779 ; and Ivanow, A.S. B. Cat., Vol. I, pp. 286–288.

A list of other poetic works bearing similar title, namely, Laylā wa Majnūn is given below.

(1) Majnūn wa Layla (comp. A. H. 698) by Amir Khusrau of Dehlī (d. A. H. 725) (2) by Badr al-Din Hilālī of Astrābād (d. A. H. 939) (3) by Dhamīrī of Iṣfahān (d. A. H. 990). (4) by Hindū (comp. probably before A. H. 1055) a copy

of this work is noticed in the Bodl. Cat., No. 1101. (5) by 'Abd al-Rahmān Jāmi (d. A. H. 898), composed in A. H. 889. (6) by Niẓāmī (d. A. H. 599), composed in A. H. 584. (7) by Muhammad Qāsim Qāsim (d. after A. H. 979). (8) by Rūh al-Amīn of Iṣfahān (d. A. H. 1047).

The name of the present work appears in the following verse on fol. 71*b*.

این قصه رسید چون با تمام

لیلی مجنون نهادمش نام *

At the end of the MS. on foll. 72*a*–73*b* is found a valuable preface in prose containing biographical notes on Hātifī. This ملا هاتفی جامی نامش عبدالله خواهر زاده ملا عبدالرحمن جامی است الخ begins with and ends with the verse.

از شاعر جهان و شه شاعران طلب

The work has been lithographed, Lucknow, A. H. 1279. All pages in the present copy have coloured borders. The fly-leaf bears a seal which is not decipherable.

Date of transcription, A. H. 1247.

Scribe, Muhammad Wajīh al- Dīn Siddīqī.

Beginning :

این نامه که خامه کرد بنیاد

توقیع قبول روزیش باد الخ *

End :

کردند نداء این کهن دیر

کا حسنت احسنت تم بالخیر *

No. 623. قصاید یوسفی

QAṢĀ'ID-I YUSUFĪ.

Substance, paper. Size, 10½ × 9½ inches. Pages, 76. Lines, 20 on a page. Condition, good. Mode of writing, fair. Appearance, new.

Extent, incomplete.

Author, Yusufī. یوسفی

A restored copy of the MS. described under D. No. 77, Part III, Vol. I abov .

It consists mainly of Qasīdahs. The poet is probably identical with the famous physician Yusuf b. Muhammad of Harāt or otherwise called Mullā or Maulānā Yusufī, the author of Inshā'-i Yusufī or Badā'i al- Inshā'. Refer also Nos. 225–229 Part III, Vol. I. For his medical works. See Rieu II. P. 475*b*.

No. 624. ديوان جمال الدين

DIWĀN -I JAMĀL AL-DIN.

Substance, paper. Size, 10¾ × 9½ inches. Pages, 323. Lines, 20 on a page. Language, persian. Character, Nasta'liq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, poetry.

Author, Jamāl al-Dīn b.'Abd al-Razzāq Iṣfahānī

جمال الدين بن عبد الرزاق اصفهانى *

A restored copy of the MS. described under D. No. 13, Part III, Vol. I above.

A collection of Jamāls Qaṣìdaḥs, Ghazals and Rubā'is. He died according to most Tazkiraḥ-writers in A.H. 588/A.D. 1192.

Brief notices regarding the life of the poet may be found in Spr. Cat. PP. 445 and 446; Ethe, Ind. Off. Lib. Cat., Nos. 724–725 (869) and Rieu II, P. 581*a*.

No. 625. شرح ديوان علي بن ابي طالب

SHARH-I DĪWĀN-I 'ALĪ BIN ABĪ TĀLIB.

Substance, paper. Size, 8½ × 4½ inches. Pages, 600 Lines, 17 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Husayn b. Mu'in al-Dīn al-Maybadī حسين بن معين الدين ميبدى

A good Persian commentary upon the alleged Arabic Dìwān of 'Alì b. Abì Tālib, the fourth Caliph of Islam. The work was completed in Ṣafar, A.H. 890/A.D. 1485. (Vide Ethe, Ind. Off. Lib. Cat., Vol. I, P. 1448, No. 2663, and Rieu I. PP. 19 and 20). The most correct date of Husayn's death may be placed in A.H. 910/A.D. 1504. He is known as the author of some philosophical works and a short treatise on astronomy. His Jām-i Gaytìnuma is noticed in Rieu II, P. 812*b*. No. 7720, III. He used in poetry the Takhallus of Manṭiqī منطقى. For further notices on the life and works of the commentator, refer Ethe, Ind. Off. Lib. Cat., PP. 1448, 1449 and 1450; Rieu I, PP. 19 and 20, II, P. 812*b*; and the Bk. Cat., Vol. IX, PP. 182–185.

For the Arabic original, syled Anwār al-'Uqūl min Kalāmi Wassiyy-al-Rasūl, refer No. 43, II, I. above, and the 'Ar. Cat., of the Brit. Mus. P. 276. The genuineness of Hadhrat 'Alis Arābic Diwān may be much doubted. This controversial problem requires much time and space, but it is sufficed to quote the passage appearing on page 19*b*, Rieu Cat., Vol. I.

"Maibudì found in the religious poems a scribed to 'Alī aconvenient text for Ṣūfī comments. So little was he convinced of their genuineness that he says in his preface that he would be glad to think that the Dīwān contained a single line proceeding from its reputed author."

The present copy is slightly incomplete at the end. It opens with the first Bayt of 'Ali's Dīwān, without the introductory preface known as Fawātih-i Maybudī, فواتح ميبدى , which is divided into seven sections-called فاتحه copies of which are noticed in Ethe, Ind. Off. Lib. Cat., Nos. 2663–2665; and Rieu I, p. 19, No. 7536. Both the Persian commentary and the Arabic text are written in the Nasta'līq character. The fly-leaf which is not decipherable but the following date appears below it

بختم جمادي الثاني ١١٩٣ ہجري *

The copy is not dated. Scribe, not mentioned.

Beginning :

الناس من جهته التمثال اكفاء

ابو هم آدم والام حواء *

مفهوم تعريف اشارتست به تعيين و تميز يعني در ذہن سامع الخ *

End :

يحص مناقب اہل البيت حاضرہا

لوكان يضبط عداارمل ....

مهما تري صاف عقد من مد يحهم

في نظم .... وزہارالحوتضمينا *

No. 626. نالۂ درد

NĀLAH-I DARD.

Substance, paper. Size, $8\frac{1}{4} \times 6$ inches. Pages, 108. Lines, 11 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Khwājah Mīr Dard. خواجه مير درد

The other work herein is Āh-i Sard fol. 101*a*.

A Persian commentary on Mīr Dard's selected mystical verses, compiled by the poet himself. He was the son of Khwājah Muhammad Nāsir, poetically called 'Andalīb عندليب , the author of the Bāzī-i Hoshafzā and the Nālah-i 'Andalīb (Comp. A.H. 1153). Dard wrote, as he states in the preface, a treatise on prayer styled Asrār-i Ṣalāt, when he was only fifteen years old, and another work, entitled Wāridāl-i Dard at the age of twenty-nine, to which he wrote a commentary, called 'Ilm al-Kitāb (foll. 3*a* and 4*b*). He has also left a number of other works. He is considered to be one of the greatest mystic poets of the age.

The work has been lithographed in the Kabīrī Press (India) A.H.1266/A.D. 1850.

Date of transcription and the name of the scribe not known. But it seems probable that this work along with his Āh-i Sard appearing on fol. 101*a* was transcribed in A.H. 1262.

Beginning :

حمد الهي کجا اردست من بید ستگاه کما حقه سر انجام خواهد یا فت تا زبان خامه بآن تر نمایم الخ *

End :

واللّٰه هوالناصر والمعین و به نستغفر و نستعین اللهم صل علی سیدنا محمد صلوة بعدد کل صفات کمالک و بعدد کل انوار جمالک و بعدد آثار جلالک *

No. 627. آه سرد
ĀH-I SARD.

Substance, paper. Size, $8\frac{1}{4} \times 6$ inches. Pages, 168. Lines, 11 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Khwājaḥ Mīr Dard, خواجه میر درد

Begins on fol. 101*a* of the MS. described under D. No. 626 above.

Date of transcription, A.H. 1262. Scribe, not mentioned.

Beginning :

حمدیکه شایان جناب اقدس الوهیت باشد از هیچکس راست نمی آید الخ *

End :

اصبحنا واصبح الملک للّٰه رب العالمین اللهم اني اسئلک خیر هذا الیوم فتحه و نصره و برکته و هداه و اعوذ بک من شر ما فیه و شر ما بعده یا ناصر یا ناصر یا ناصر *

No. 628. دیوان ترخان *
DĪWĀN-I TIRKHĀN.

Substance, paper. Size, $10\frac{3}{4} \times 9\frac{1}{2}$ inches. Pages, 226. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Nūr al-Dīn Muhammad Tir Khān, نور الدین محمد ترخان

A restored copy of a rare MS. described under D. No. 12. Part III, Vol. I above.

Contains Ghazals, Qasidahs, Rubā'iyāt and Chronograms, composed by Tir Khān. These poems were composed by the poet as is stated on fol. 2*b* in the preface, during the reign of Emperor Akbar, in A.H. 981. The original copy of his Diwān found in this Library and described under D. No. 12, Part III, Vol. I above is the oldest extant. No other copy of this MS. is known to be found in any other Libraries. Extract from the preface is furnished below :

"وبعد دودمان هذا بندهٔ قدیم الخدمت و اخر العقیدت کمترین دولتخواهان ... ... عالي شان نور الدین محمد الملقب بخان ترخان .... وموقف جلال میرساند که چون این بندهٔ کمینه ازسن بست سالگی کمر جد و اجتهاد بخدمت ملازمت حضرت بادشاه جم جاه سلیمان مغفرت پناه جنت آشیان افضل الملوک والسلاطین اکمل اهل الملوک بین العالمین قدوة العالمین والمحققین ظل الله ناصر الملة والدین مجازي ابو الفتح نصیر الدین محمد همایون پادشاه الغازي طاب ثراه و جعل جنته مثواه بسته بود بعد از خدمات لائقه شاقه درسلک اهل نشست وهم صحبتان خاص آنحضرت جاهي داشت واز زمرهٔ اهل مباحثه محسوب و در اکثر درسها از شرکاء معدوده و بعض اوقات از جمله شاگردان مخصوص بوده استعدادهٔ ریاضیات خصوص درس اصطرلاب از آنحضرت جنت منزلت مي نمود در این اثناء طبع نقاد و ذهن وقاد به تحصیل نقود علوم نفیسه شرعیه و حکمیه اشتغال مینمود گاه گاه نظمی بر زبان شکسته بیان می گذشت وبه موافقت نام نوري تخلص میکرد*

ابو الفتح جلال الدین محمد اکبر بادشاه الغازی خلد الله تعالي ملکه سلطنته ولا زال بره واحسانه الي یوم الدین واین بندهٔ قدیم را بنابر خدمات سابقه ولاحقه نوازش بسیار فرمودند و به خطاب خاني و ترخاني از جمله تخلصها است که کسی پیرامون آن نگشته واز اتفاقات حسنه است که ملقب بآن شده بنا برین تخلصي را برگزیده وچون بندگان حضرت بواسطهٔ طبع موزون قصاید و غزلیات و قطعات ورباعیات و تواریخ که در مدح آن حضرت و ولادت شاهزادهٔ عالی قدار عالي مقدار فلک اقتدار برخوردار سعادت یار طول الله تعالي اعمارهم وخلد آثارهم کفته شده بود خواست که جمع سازد بتاریخ سنه احدي وثمانین وتسع مایة......... زندکاني از حدود سبعین تجاوز نموده بود ترتیب این ابیات که فایق بردو هزار است ودر مدحت آن شاه عالم مدار بوجه مناسب...... ... نمود امیدوارد که عمر وفا نماید تابصد هزار رسد*

No. 629. * دیوان فاني

DĪWĀN-I FĀNĪ.

Substance, paper. Size, $10\frac{3}{4} \times 9\frac{1}{2}$ inches. Pages, 127. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, incomplete.

Author, Shaykh Muhsin Fānī, شیخ محسن فانی

A restored copy of the work described under D. No. 35, Part III, Vol. I above.

No. 630. * ديوان نويدي

DĪWĀN-I NAWĪDĪ.

Substance, paper. Size, 10½ × 9¼ inches. Pages, 19. Lines, 20 on a page. Condition, good Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Nawīdī, نویدی

A collection of Nawīdī's Ghazals. This Nawīdī cannot be identified as there are so many poets with the same Takhalluṣ. The present Dīwān is identical with that noticed in Ivanow, A.S.B. Cat., No. 320, pp. 15–19.

Beginning :

درصفت ترک الف ها

صد شکر که شد دولت وصل تو میسر

گردید ز خورشید رخت دیده منور الخ *

End :

از صبح وجود تو تا بشب گاه عدم

چون چشم کشودم نفسي دیدم وبس *

No. 631. * بياض اشعار متفرقه

BAYĀDH-I ASH'ĀR-I MUTAFARRIQAH.

Substance, paper. Size, 6⅞ × 3 inches. Pages, 72. Lines, 4–20 on a page. Condition, slightly injured. Mode of writing, bad. Appearance, old.

Extent, complete.

Author, not known.

Short selections from a few Persian poets. The arrangement of the contents of the copy is in a hopeless state of confusion. There are no catchwords in the pages. The copy contains the following miscellaneous :

(1) Foll. 1*a*—13*b*, a Persian prose treatise on mathematics. Several pages are up-turned. A few select Persian verses are inserted in the pages. The treatise opens with :

دانستن قاعدهٔ حساب ضرب قسمت الخ *

(2) Foll. 14*a*—18*b*, another Persian treatise in prose, here styled نور نامهٔ محمد مصطفی صلعم dealing with نور محمدی the Light of the Prophet Mohamed. It begins with :

الحمد لله ...... نقل است که چون نور حضرت رسول صلعم آفریده شد الخ *

Fol. 19 contains a few Persian verses.

(3) Foll. 20*a*—21*a*, a Persian fragment in prose, styled بیان چهارده معصوم a short description of the fourteen Shi'ate Imāms, beginning :

طرفۀ چهارده معصوم پاک اول محمد اکبر بن امیر المومنین الخ *

(4) Foll. 23*a*—25*b*, some verses of the Quran and their effect on magic.

(5) Foll. 27*b*—30*b*, a few Urdu verses in praise of Hadhrat 'Alī, composed by one مقصود علی بیگ مرحوم beginning :

اقلیم میں وجود کے سلطان دین ہوئے
افراسیاب و خسرو خاقان چین ہوئے *

Fol. 31 has lacunæ.

(6) Foll. 32*a*—36*a*, Persian verses, selected from various Dīwāns. The initial verse begins with :

در دو عالم چوں یکے دارندۀ اشیا بود
ہر یکے در ذات یکتاي بے ہمتا بود الخ *

The copy is written by a number of hands.

Date of transcription and the name of the scribe not known.

Beginning :

دانستن قاعدۀ حساب ضرب قسمت باب اول تضعیف یعنی عدد ہم وزن راتحت و فوق نوشته الخ *

End :

چوتن درلحد اندازي مکن باخاک انبازي
دراں جا رحمت سازي برین بیچار یا اللہ *
شکسته دل ہمي نالد بدرگاہ تو نصر الدین
برو رحمت فراواں کن برین گفتار یا اللہ *

No. 632. منتخب اشعار *

MUNTAKHAB ASH'ĀR.

Substance, paper. Size, $8\frac{3}{4} \times 5\frac{5}{8}$ inches. Pages, 242. Lines, 15 on a page. Condition, much injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, not known.

A short anthology containing specimens of poetry, selected from the Dīwāns of Hāfiz, Ṣāib and Mirzā Jalāl Asīr. The name of the compiler and the date of compilation are not to be found anywhere in the MS. The copy is much damaged and is slightly incomplete both at the beginning and end. The whole copy is supplied by the same hand.

Contents :

(1) Ghazaliyāt-i Hāfiz (d. A.H. 791), foll. 1a—25b. The Ghazaliyāt are arranged in alphabetical order. Fol. 25 contains some of his select. Rubā'iyāt.

(2) Muntakhab-i Azh'ār-i Sāib (d. A.H. 1088), foll. 27b—68b. Ghazals in alphabetical order.

(3) Muntakhab Ash'ār-i Mirzā Jalāl Asīr, an intimate friend of Shāh 'Abbās (d. A.H. 1049). Ghazals in alphabetical order, fol. 69b—121b. A few Ghazals of Asīr are missing at the end. The copy abruptly opens with :

لب از مطرب که الخ *

The date of transcription is not known, but the copy is apparently old. Scribe, not mentioned.

Beginning :

لب از مطرب که دل خوش باد وي را
شنيدم نالۀ جان سوزي را الخ *

End :

دلم آئينه دار سينه صافست
اگر رنجيدۀ رنجيده باشي *

No. 633. ماموقيمان *

MĀMUQĪMĀN.

Substance, paper. Size, $6\frac{1}{8} \times 4\frac{1}{2}$ inches. Pages, 30. Lines, 6-10 on a page. Condition, good. Mode of writing, not good. Appearance, old.

Extent, complete.

Author, Wisālī, وصالى

The other works herein are (1) Mahmūd Nāmah fol. 16b, (2) Ṭuṭi Nāmah fol. 26b.

The well-known Tarjī-band, called from its two initial words, Māmuqīmā, ماموقيمان. The copy is written in a bad hand writing. The work has been repeatedly printed.

Date of transcription and the name of the scribe not mentioned.

No. 634. محمود نامه *

MAHMŪD NĀMAH.

Substance, paper. Size, $6\frac{1}{8} \times 4\frac{1}{2}$ inches. Pages, 10. Lines, 10-12 on a page. Condition, good. Mode of writing, Nasta'liq. Appearance, old.

Extent, complete.

Author, Mahmūd. محمود

Begins on fol. 16b of the MS. described under D. No. 633 above.

A short collection of Ghazals, arranged in alphabetical order.

Date of transacription and the name of the scribe not known.

Beginning :

ایداغ بردل ازغم خال تو لاله را
شرمنده ساخت آهوے چشمت غزاله را *

End :

یانست چون محمود بیچاره ایاز شوخ را
من سگ اویم مرا هربار بودے کاشکے *

LOGIC.

No. 635. شرح تهذیب *

SHARH-I-TAHZĪB.

Size, 9½ × 6¾ inches. Pages, 150. Lines, 19 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Jamāluddin Muhammad-b-Mahmūd al-Husayni al-Shahrastānī.
جمال الدین محمد بن محمود الحسینی الشهرستانی *

A Persian commentary on the well-known work in Arabic styled. "Tahzib al-Mantiq" تهذیب المنطق of 'Allāmah Sa'd al-Din b-'Umar al Taftāzānī علامه سعد الدین ابن عمر التفتازانی (d. A.H. 791 or 792/A.D. 1389, 1390).

Date of transcription and the scribe not mentioned.

Beginning :

سپاس بیحد و قیاس حکیمی را سزد که زبان را منطق فصیح و دل را
تصورحق و تصدیق صحیح ترامت فرمود الخ *

End :

وهذا بالمقاصد اشبه یعنی آنچه مذکور شد ... . واین ظاهرشد
از بیان مذکور *

ASTROLOGY AND ASTRONOMY, ETC.

No. 636. رساله در معرفت اصطرلاب *

RISĀLAH DAR MA'RIFAT-I UṢṬRLĀB.

Size, 9¼ × 5¼ inches. Pages, 48. Lines, 17 on a page. Condition, slightly injured. Appearance, old.

Extent, complete.

Author, Nasir al-Din Ṭūsi. نصیر الدین طوسی

A Persian treatise on astrolabe, divided into twenty chapters or بست باب Nasiral-Dìn Ṭūsì is the author of a number of works including the Akhlaq-i Nāsirì.

Other copies of the present work are noticed in Ethe, Ind. Off. Lib. Cat. No. 2254, 2; Rieu II, p. 453*a*; and the A.S.B. Cat. (Curzon collection), Vol. I, p. 396; No. 569. A detailed commentary on the same is described in Rieu II, p. 453*b*, wherein it is styled شرح بست باب در معرفت اصطرلاب

Date of transcription and the scribe not known.

Beginning:

الحمد لله رب العالمين والصلواة على عباده المقربين خصوصاً على محمد و آله اجمعين الخ *

End:

اين است تمامي سخن در معرفت اصطرلاب و الله اعلم بالصواب *

No. 637. رساله در معرفت كره *

RISĀLAḤ DAR MA'RIFAT-I KURAḤ.

Size, 9¼ × 5¼ inches. Pages, 43. Lines, 15 on a page. Condition, slightly injured Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 25*a* of the MS. described under D. No. 636 above. A short Persian treatise on astronomy, with special reference to the globe, its construction and explanation together with an account of methods for determining the direction of قبله

The date of transcription and the scribe not mentioned.

Beginning:

الحمد لله رب العالمين والصلوة علي سيدنا ....

بد انكه اين كتا بيست در معرفت كره كه هر كه برين عمل واقف شود از اسطرلاب مستغني گردد الخ *

End:

همه كواكب را امتحان برين گونه بايد كرد و همچنين مطالع البروج *

No. 638. رساله في الهيئته *

RISĀLAḤ FI AL-ḤA'Y'AT.

Size, 9¼ × 5¼ inches. Pages, 103. Lines, 15 on a page. Condition, slightly injured. Appearance, old.

Extent, complete.

Author, 'Alā al-Dīn Alī b-Muhammad al-Qoshjī,

علاء الدين على بن محمد القوشجى *

Begins on fol. 46*b* of the MS. described under D. No. 636 above.

A treatise on astronomy, written for Muhammad II. The author died in A.H. 879/A.D. 1474, 1475. For full details regarding the life and works of the author, refer Rieu II, pp. 455—458; Ethe Ind. Off. Lib. Cat., Vol. I, pp. 1221 and 1223 and also No. 2240.

Date of transcription and the scribe not known.

Beginning:

الحمد لله رب العالمين وحمد الشاكرين والصلوة علي خير خلقه الخ *

End:

وبست ودو برابر زمين است و اصغر ثوابت مرصوده بست وسه برابر زمين است *

No. 639. رساله در علم رياضی *

RISĀLAH DAR 'ILM-I RIYĀDHĪ.

Size, 9¼ × 5¼ inches. Pages, 16. Lines, 15 on a page. Condition, slightly injured. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 46*b* of the MS. described under D. No. 636 above.

This copy which is defective at the beginning seems to be only a part of a larger work, the identity of which cannot be traced out. The present copy is only the 27th Chapter of that larger work. This Chapter deals with the methods of knowing Qiblah by means of a circle.

Date of transcription and the scribe not known. دائره

Beginning:

باب بست هفتم در دانستن سمت قبله در اقاليم سبعه بطريق دائرهٔ هندي الخ *

End:

و اين تمام عرض بلد است از نود كم كرده باشد بماند اين چندين عرض بلد همه دانست چون موافق بود بر صد برين اعتماد افتاد *

No. 640. رسالهٔ نجوم *

RISĀLAH-I NUJŪM.

Size, 12 × 7½ inches. Pages, 5. Lines, 20 on a page. Condition, fair. Appearance, old.

Extent, complete.

Author, knot known.

Begins on fol. 19*a* of the MS. described under D. No. 96, Part I, Vol. II above

A Persian treatise on astrology.

Date of transcription and the scribe not known.

Beginning :

ال ي ع نعلق صريح الخ *

End :

فسبحان الذي بيده الملكوت كل شي و اليه ترجعون *

No. 641. رساله در علم نجوم *

RISĀLAH DAR 'ILM-I NUJŪM.

Size, 12 × 7½ inches. Pages, 7. Lines, 23 on a page. Condition, fair. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 54*b* of the MS. described under D. No. 96, Part I, Vol. II, above.

A fragment on the propitious hours for the beginning of various undertakings, with numerous astrological tables, showing the various influences of various constellations at every day, hour, etc. The copy is preceded by the well-known " Fāl Nāmah " attributed to Imām Ja'far Ṣādiq.

Date of transcription and the name of the author not known.

Beginning :

بر روايت حضرت امام جعفر صادق رضي الله عنه فرموده است الخ *

End :

يا زدهم تاس عطارد دوازدهم تاس قمر *

No. 642. بيان تقسيم ساعات *

BAYĀN-I TAQSĪM-I SA'ĀT.

Size, 9½ × 7⅛ inches. Pages, 140. Lines, 15 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

A calendar on the division of time.

The copy is defective both at the beginning and end.

At the end of the copy there is a separate folio containing historical notes regarding the life of Anandram Mukhlis (d. A.H. 1164/A.D. 1757), the author of the Mir'at al-Anwār مرات الانوار noticed in Rieu III, p. 997.

Date of transcription and the name of the scribe not known.

Beginning :

بیان تقسیم ساعات به کواکب سبعه بدانکه شبها نروز رابست و چهار ساعت است الخ *

End :

دوم نکاح حضرت یوسف و زلیخا است سیوم نکاح حضرت موسی و صفورا است علیه السلام *

No. 643. تقویم *
TAQWĪM.

Size, $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 34. Lines, 26 on a page. Condition, slightly injured. Appearance, old.

Extent, complete.

Contains astrological tables.

Date of transcription and the name of the scribe not known.

Colophon :

تمت تمام شد تقویم سال اول من تصنیف ملی اشور ولد بهواه شنکر منجم ساکن سچهلی بندر *

Beginning :

الحمد لله الذي جعل الشمس ضياء والقمر نوراً و قدره و منازل لتعلموا عدد السنين والحساب الخ *

End :

قمر در برج حمل اول شام مقارنه زهره تمام شب ۲۱ گهڑي شب گذشته *

MEDICINE.

No. 644. طب الاکبر جلد اول *
ṬIBB AL-AKBAR (Vol. I).

Size, $11\frac{1}{16} \times 7\frac{1}{8}$ inches. Pages, 432. Lines, 19 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Akbar, known as Muhammad Arzāni

محمد اکبر عرف محمد ارزانی *

Similar to the works described under D. Nos. 368, 369, Part III, Vol. I above.

The present copy contains twelve Babs only. There a few marginal notes supplied by two different hands. The MS. contains two seals which are not descipherable. The work has been printed.

Date of transcription, A.H. 1247.

Scribe, Shaykh Ādam, son of Shaykh ʻAbd- al-Qādir.

Beginning :

صحیح تریں کلا میکہ مشام ناطقهٔ دانش ائیں را الخ *

End :

ازالهٔ ورم از عضو ماوف مع رعایت قوهٔ معده باید کرد *

No. 645. میزان الطب *

MĪZĀN AL-ṬIBB.

Size, $8\frac{1}{2} \times 6\frac{1}{4}$ inches. Pages, 302. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Akbar, محمد اکبر عرف ارزانی

Similar to the works described under D. Nos. 389, 390, Part III, Vol. I above. The work has been printed.

For other works of the author, refer D. Nos. 368, 369, 387, Part III, Vol. I above and D. No. 646 below.

At the end of the MS. there are four pages dealing with urinal diseases.

Date of transcription A.H. 1257 or 1207.

Scribe, Ghulām Muhammad.

Beginning :

الحمد لله رب العالمین الخ *

End :

وگفته اند جگر همان سنگ بریان کرده خورانیدن نفع دارد *

No. 646. * مفرح القلوب

MUFARRIH AL-QULŪB.

Size, $8\frac{3}{4} \times 5\frac{1}{2}$ inches. Pages, 640. Lines, 17 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Akbar, محمد اکبر ارزانی

Similar to the work described under D. No. 387, Part III, Vol. I, above. A commentary on the well-known Arabic book entitled Qānūnchah. قانونچه (Vide D. Nos. 166, 167, Part II, Vol. I above). The present copy contains only the first volume of the مفرح القلوب The work has been printed at Lucknow, A.D. 1883 (fourth edition).

Date of transcription, 1258.

Scribe, not known.

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي سيد المرسلين الخ *

End :

چون بحث نبض درغايت غموض بود جهد تمام در بسط كلام نموده ايم تاطالبان را اطلاع بر اسرار اين كما حقه مستحصل باشد انشاء الله تعالي *

No. 647. مناظر الابدال *

MANĀZIR AL-ABDĀL.

Size, 7½×6¼ inches. Pages, 76. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Maulvi Hakim Muhammad Yahyah Nudrat.

مولوى حكيم محمد يحيى ندرت *

A short treatise dealing with the properties and peculiarities of various medical herbs, flowers, roots, etc., arranged in alphabetical order. The work has been printed.

Date of transcrption, A.H. 1268.

Scribe, Abu Bakr Jilāni.

Beginning :

شكر و سپاس مر حكيمے رامزد كه از داروي صبر در مان درد ايوب فرمود و حمد و ثنائے مر شافي را زيبد كه از زلال وصال يوسف سوز درون يعقوب محو نمود الخ *

End :

الحمد لله اولا و آخرا وصلي الله علي رسوله ظاہرا و باطنا و آله و اصحابه الطاهرين و سلم كثيراً *

No. 648. رسالۂ نسخه جات *

RISĀLAḤ-I NUSKHAḤJĀT.

Size, 7½×6¼ inches. Pages, 125. Lines, 13. Condition, good. Appearance, old.

Extent, complete.

Author, Abū Bakr Jilāni, ابوبكر جيلانى

Begins on fol. 47*b* of the MS. described under D. No. 647, above.

Contains in all 203 prescriptions نسخه جات, prescribed for various diseases, especially venereal and sexual. It deals also with the methods of preparing compound medicaments. It contains some prescriptions in Urdu also.

Date of transcription, not known.

Scribe, Abū Bakr Jilāni.

Beginning :

حمد بیحد آن خدائی عز و جل را سزاوار است و نعمت بیحد و درود
لا بعد آن خاتم نبوت را سزاوار است *

End :

نسخه موئی ریختہ بباید آب لیموں و آملہ آس کردہ بوسر ماند موئی
وقتم بر آید *

No. 649. رسالۂ محمد اکبر *

RISĀLAH-I MUHAMMAD AKBAR.

Size, $10\frac{3}{8} \times 7\frac{1}{2}$ inches. Pages, 48. Lines, 17 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, Muhammad Akbar b.Hājī Mīr Muhammad Muqīm

محمد اکبر بن حاجی میر محمد مقیم *

Fragment of a medical work, dealing with diseases of the various parts of the human body with a special reference to the preparation of drugs and medicaments.

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله الذي هدانا الي الصراط المستقيم والصلوة علي محمدن الذي
وصف الخ *

End :

چوں تمام شیرۂ ادرک درخورد برآوردہ بقدر یک برنج ہمراہ پان
بد پند دوچند گرسنگي مي آرد *

No. 650. خلاصۃ الحکمۃ در کلیات مجمع الجوامع *

KHULĀṢAT AL-HIKMAH.

Size, $11\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 618. Lines, 23 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Husayn b-Muhammad Hādī al-'Alawiyyī

محمد حسین بن محمد هادی العلوی *

An abridgement of the author's own medical encyclopaedia entitled مجمع الجوامع The author is the nephew of Hakìm Mu'tamad al-Mulūk 'Alawì Khān b-Hakim Muhammad Hādī al-'Alawī, the author of the well-known work جامع الجوامع In the preface, the author enumerates the works compiled by him (the author) between A.H. 1185 and 1195. He began compiling the present work on request of his spiritual guide Mīr Muhammad 'Aliyy al-Husaynī in A.H. 1195. The work is lithographed in A.H. 1262 (A.D. 1846).

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله الذي خلق الانسان في احسن تقويم الخ *

End :

و لهذا درينجا ذكر نموذ بايں ختم نمود خاتمه را *

No. 651. رسالۀ مزاج زن و مرد

RISĀLAH-I MIZĀJ-I-ZAN WA MARD.

Size, 8⅛ × 6⅜ inches. Pages, 71. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Jāmī, جامی

A short treatise in Persian verse on the science of sexual intercourse. The name of the author is not known. His Takhallus seems to be Jāmī. as is clear from the following lines :—

On fol. 3*a*,

پس از گفتن حمد پرور دگار

بخوان جامیا مدحت شهر یار *

On fol. 7*a*,

موافق نه مرد است آں خفته را

زجامي بدندان ايں گفته را *

The author lived during the reign of Sulṭān ʿAbd Allā Qutubshāh of Golkonda (A.H. 1035—1083). He has composed verses in praise of the Sulṭān. The present work was composed in A.H. 1036, a year after the accession of the Sulṭān to the throne.

Date of transcription, A.H. 1256.

Scribe, Muhammad Uthmān or Rayhān.

Beginning :

کنم ابتدا من بنام خدا

که پیدا ست از قدرتش دوسرا *

بنازم مرآں حکمت پاک را

که داده شرف ایں مید خاک را الخ *

End :

چو خواہي دریں کار آئي براه

نخستین زداد از ہمت بخواه *

No. 652. رسالهٔ نسخه جات

RISĀLAH-I NUSKHAJĀT.

Size, $8\frac{1}{8} \times 6\frac{3}{8}$ inches. Pages, 44. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 35*b* of the MS. described under D. No. 651 above.

A short treatise in verse on various methods of preparing compound medicaments useful for various diseases especially for sexual and venerial complaints.

Date of transcription and the scribe not known.

Beginning :

دربیان مباشرت کردن با زنان گوید الخ *

End :

و صاحب مرض را دو سه انگشت بخورانند بفضل شفا خواهد شد *

No. 653. طب مجربات

ṬIBB-I MUJARRABĀT.

Size, $9\frac{1}{4} \times 7\frac{1}{2}$ inches. Pages, 24. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Deals with various kinds of compound drugs, their peculiarities and properties. The drugs are arranged in alphabetical order. The title page contains two seals which read thus :

(۱) محمد نعم اللہ خان (۲) غلام محمد صفي اللہ خان بہادر
۱۲۱۷

Date of transcription and the name of the scribe not known.

Beginning :

باب الالف اتري پهل نمکي برائے ہاضمہ الخ *

End :

برائے اشتہا بودینہ پاؤ آثار و الایچي شش تولہ و مصري ..... تولہ سفوف کہ تا ہفت روز کہ وقفہ بخورد غذائے لطیف بخورد *

No. 654. رسالہ در تشریح بدن

RISĀLAH DAR TASHRĪH-I BADAN.

Size, $9\frac{1}{8} \times 5\frac{3}{8}$ inches. Pages, 64. Lines, 25 on a page. Condition, slightly injured. Appearance old.

Extent, incomplete.

Author, not known.

Deals with various parts of human body. Various diets and cures for diseases are also explained. The work seems to be a Persian translation of a Sanskrit work.

The title page of the MS. bears two seals which read thus :

محمد .... اسد الله   غلام محمد صفي الله خان بهادر *

.. .. ۱۲۴   انور الدوله ارسطو جنگ *

Beginning :

Date of transcription, not known.

Scribe, 'Abd al-Rahim Ṣaḥḥāf.

فهرست مقامهٔ دوم یعنی تشریح بدن که آنرا اشناد بر *

نامندو درین مقامه شش باب است الخ *

End :

انچه تعلق ببدن دارد از وقت ولادت تا وقت موت همه بے اهمال و تقصیر کفته شده است *

No. 655. رساله در طریق ساختن و پرداختن

RISĀLAH DAR ṬARĪQ-I SĀKHTAN WA PARDĀKHTAN.

Size, 9⅝ × 5⅜ inches. Pages, 34. Lines, 20–26 on a page. Condition, slightly injured. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 336 of the Ms. described under D. No. 654 above.

A short treatise on the process of preparing various drugs and the methods of applying them to various diseases and ailments, with a special reference to the methods of حقنه or clyster. It seems that the present work is a continuation of the Persian translation of the Sanskrit work referred to under D. No. 654 above.

The copy contains a number of handwriting mistakes.

Date of transcription and the scribe not known.

Beginning :

مقام پنجم از کتاب واکبهه بهت در بیان طریق ساختن و بهدنج پر داختن تداوي است الخ *

End :

جانب اتر یعنی شمال است

جانب دکهن است یعنی جنوب *

No. 656. زبدة الحکم

ZABDATAL-HIKAM.

Size, 8⅝ × 5½ inches. Pages, 54. Lines, 15 on a page. Condition, good. Appeaarnce, old.

Extent, complete.

Author, Shamsal-Dīn b Nūral-Dīn Ṭabib, شمس الدین بن نور الدین طبیب

Similar to the work described under D. No. 362, Part III, Vol. I, above.

Deals with the general principles of hygiene, with a reference to the various properties of diet (غدا), beverages (اشربه) herbs (بقول) pills (حبوب) fruits (میوه ها) etc. This copy is better than the one referred to above.

Date of transcription and the name of the scribe not known.

Beginning :

سپاس بیقیاس حضرت پرور دگارے را اجل جلاله که در خزانه قدرتش بجهت حفظ صحت ابدان شرابے و غذائے مقدر نموده الخ *

End :

و اگر در اثنائے این سهوے مشاهده نمایند آنرا بنوک خامه الطاف اصلاح فرمایند الیه الهادی الرشاد *

No. 657. تحقیق البحران

TAHQĪQ AL-BUHRĀN.

Size, 8⅝ × 5½ inches. Pages, 9. Lines, 15 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, Hakim Ahmad Allāh Khān Dihlawi. حکیم احمد الله خان دهلوی *

Begins on fol. 28*a* of the Ms. described under D. No. 656 above.

A fragment of the work described under D. No. 656 above.

Refer also similar works described under D. Nos. 351, 352 Part III, Vol. I above. The work was compiled in A. H. 1205.

Date of transcription and the name of the scribe not known.

Beginning :

فصل چهارم دربیان ایام واقع الوسط الخ *

End :

بسا باشد که طبیعت ماده را برمبیل بحران ...... بعد عشرین بود *

No. 658. دلائل النبض

DALĀ'IL AL-NABDH.

Size, 8⅝ × 5½ inches. Pages, 15. Lines, 15 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Yusuf b Muhammad Yūsufi يوسف بن محمد يوسفى

Begins on fol. 33*a* of the Ms. described under D. No. 656 above.

Similar to the work described under D. No. 388 (*a*), Part III, Vol. I above.

Yūsufi was the Munshi of the Emperor Humayūn (A. H. 937–963/A. D. 1530–1556). He is the author of the بدائع الانشا and جامع الفوائد and a number of other medical works. The following chronogram is found at the end of the Ms. :—

تاریخ سال تا که شود روشنی بگیر

قارورہ و چهار صدویسی علاج بر *

512+430=A. H. 942. قارورہ

The Ms. has been printed. (Vide A. J. Arb' Ind. Off. Lib. Cat., Vol. II, Part VI, p. 94).

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله النافع الحکیم العلام الخ *

End :

زد رقم خامہ ام دلائل النبض *

No. 659. دلائل البول

DALA'IL AL-BAUL.

Size, $8\frac{5}{8} \times 5\frac{1}{2}$ inches. Pages, 12. Lines, 17 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, Yūsuf b Muhammad Yūsufi, يوسف بن محمد يوسفى

Begins on fol. 41*a* of the Ms. described under D. No. 656 above.

Similar to the work described under D. No. 388 (*b*), Part III, Vol. I, above.

This work has been printed in A. H. 1869.

Date of transcription and the name of the scribe not known.

Beginning :

بعد حمد و سپاس حکیم مطلق جل ذکرہ الخ *

End :

وازان جمله است استفراغ مادۂ محقنه دربدن چنین دربحران ادراري و عرق *

No. 660. رسالۂ قوت باہ

RISĀLAH-I QUWWAT-I BĀH.

Size, 7¼ × 5½ inches. Pages, 80. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, not known.

Contains prescriptions useful increasing the procreative power.

Date of transcription and the scribe not known.

Beginning :

حب قوت باہ الخ *

End :

چنانکہ صاحب تذکرہ تصریح بایں معنی نمود *

No. 661. رسالۂ نسخہ جات

RĪSĀLAH-I NUSKHAHJĀT.

Size, 7¼ × 5½ inches. Pages, 9. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 41*a* of the Ms. described under D. No. 660 above. A description of simple and compound medicaments with their properties.

Date of transcription and the name of the scribe not known.

Beginning :

سفوف کہ چوں زناں استعمال نمایند از عرق اعضائے ایشان بوئے خوش آید الخ *

End :

بعدۂ یکصد یا زدہ بار سورۂ اخلاص بخواند *

No. 662. مجربات اکبري

MUJARRABĀT-I AKBARĪ.

Size, 7¼ × 5½ inches. Pages, 41. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Akbar Arzānī. محمد اکبرارزانی

Begins on fol. 41*a* of the Ms. described under D. No. 660 above. A fragment of the well-known medical work entitled مجربات اکبری . The work has been printed in Bombay A. H. 1276, and in Lucknow A. H. 1280. For Arzani's works, refer Mss. Nos. 368, 369, 387, 393, Part III, Vol. I, above and 646, 650 and 652, Part III, Vol. II, above.

Date of transcription and the name of the scribe not known.

Beginning :

دیگر جلقي را مجرب است و قوت بسیارمي آید الخ *

End :

نسخہ بریرہ بادام کتیرہ نشاستہ *
٥ عدد تدرے تدرے

No. 663. نسخہ جات مجرب *

NUSKHAHJĀT-I-MUJARRAB.

Size, 11 × 7 inches. Pages, 164. Lines, 10 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, not known.

Contains a number of tested prescriptions collected from the medical works of various physicians, arranged in alphabetical order.

The following is the list of some of the physicians to whom the prescriptions are attributed.

Mīr Muhammad Hādī, on fol. 2*b*, Hakīm Fadhl'Ali, on fol. 3*a*, Nawāb 'Alaw. Khān Sāhib, on fol. 7*b*, Imād al-Dīn Mahmūd (*d.* A. H. 1000), on fol. 10*a*. Nawab Mutamad al-Mulūk, on fol. 34*b*, Mīr Muhammad Hādī, father of Muhammad Hāshim, on fol. 35*b*, Hakīm Kamāl al-Dīn Husayn Shirāzī, Mīr Muhammad Hāshim, author of the Jamia-l-Jawāmi on fol. 44*b*, Hakīmi Ghulām Murtadhā Dakhani, on fol. 79*a*, and Hakīm Ahmad Allāh Khān Marhūm, on fol. 79*a*, etc.

Many of the physicians mentioned in the work belong to the Carnatic and the compiler himself seems to be a native of the Carnatic. He speaks of the Amīr al-Umara Bahadur on fol. 73*a* :—

"واین ماء اللحم برائے سرکار امیر الامرا بہادر تالیف شد"

Hakīm Ahmad Allah Khān, the court physician of the Nawāb of the Carnatic, who was still alive in A. H. 1216 (vide Waqi'āt-i-Azfarī p. 331) is mentioned on foll. 79*a* and 79*b*. He came to the Carnatic at the invitation of the Nawāb only after A. H. 1162. The exact date of the compilation of the present work cannot be ascertained.

Date of transcription, A. H. 1232.

Scribe, not known.

Beginning :

حرف الالف اطريفل جهت ماليخوليائي مراقي و صعود ابخره بدماغ نافع است پوست هليلۀ زرد پوست هليلۀ کابلي هليلۀ سياه الخ *

End :

صفته دار چيني باديان مصطگي رومي انيسون زر بغداد حمله برابر نبات سفيد همچند همه شربت دو درم تاسه درم *

No. 664. رياض الطب *

RIYĀDH AL-ṬIBB.

Size, 10¾ × ⅞ inches. Pages, 150. Lines, 15-16 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, Muhammad Radhā al-Ṭabib, محمد رضا الطبيب

A description of the various diseases of the body and its special parts from the head downward. The copy is only the second part of the Riyadh al-Ṭibb. A special منظر or chapter is devoted to the diseases of the children. The work was compiled in A.H. 1096/A. D. 1685 by Muhammad Ridhā al-Ṭabib. He is not identical with the copyist named Muhammad Ridha al-Ṭabib al-Shirāzi (A. H. 1194).

A similar copy of the work is described in Ethe, Ind. Off. Lib., Cat., Vol. I, pp. 1274–75 wherein it is styled Riyādh-i 'Ālamgiri. The second part or رياض ثانيه is divided into twelve منظر, but the present copy contains five منظر only and a portion of the sixth منظر which ends on fol. 75*b*.

A few pages at the end of the Ms. are left blank.

Date of transcription, A.H. 1192.

Scribe, not known.

Beginning :

اللهم لاينصر غيرک في کل الارادة ولا معين لذاتي جميع الحاجات فوق وفق يا مجيب الدعوات واختم يا خالق الحروف والکمالات حتي اکتسب الرياض الثانية التي قد عهدة (؟) في الرياض الاولي *

End :

وعود خام و سعد و گلنار و پوست انار ، نمک هرکدام يکجزو کوفته مسواک کند *

No. 665. تحفتہ المومنین *

TUHFATAL-MU MININ.

Size, $13\frac{1}{8} \times 9\frac{1}{8}$ inches. Pages, 448. Lines, 17–21 on a page. Condition, good. Appearance old.

Extent, incomplete.

Author, Muhammad Mu'min Husayn b-Mir Muhammad Zaman.

محمد مومن حسین ابن میر محمد زمان *

Same work as that described under D. Nos. 401–404. Part III, Vol. I, above.

This copy contains only the first three تشخیص of Part I which is actually divided into five تشخیص.

The work has been lithographed.

Date of transcription and the name of the scribe not known.

Beginning :

سبحانک اللهم یاقدوس الخ *

پیر کو کي اسم‌تر کي جزرست که بفارسي زردک نا مند والله اعلم بکیفیه

بماهیه الاشیا تمت الکتاب *

End :

No. 666. تحفتہ المومنین *

TUHFAT AL-MU'MININ.

Size, pages, 794. Lines, 17 on a page. Condition, slightly injured. Appearance, old.

Extent, complete.

Author, Mir Muhammad Mu'min Husayni. میر محمد مومن حسینی

Same work as that described under D. No. 665 above. This is a complete copy of the Tuhfatal-Mu'minin.

Colophon, on fol. 397*b* :—

حسب الفرمود خانصاحب قبله فیاض زمان عباس قلیخان مد ظله الرحمان

تحفتہ المومنین در مفردات خواص الاشیاء از تالیفات حکیم میر محمد حسین

مومن در مدت سہ ماه من مقام بالاپور بخامۂ شکسته بسته اقل خلق الله

میرزا اسد الله تسوید پذیرفت *

Date of transcription, A. H. 1172.

Scribe, Mirzā Asad Allāh.

Beginning :

سبحانک اللهم یا قدوس ویا طبیب النفوس الخ *

End :

دیگر عود ریزه کرده قرع تراشیده ویک شود زنبیق بالا کرده محکم

نماید و آهسته آتش دهد صعود کند و قرع را الهویه اندوده درتیل کنجد...

دارد عود ذیک *

No. 667. مجموعۂ شمسي *

MAJMU'AH-I SHAMSĪ.

Size, 9×5¼ inches Pages, 76. Lines, 19 on a page. Condition, injured. Appearance, old.

Extent, incomplete.

Author not known.

A treatise dealing with the common diseases of women. This work is not identical with the work on astronomy styled مجموعۂ شمسی and noticed under D. No. 2953, Ethe. Ind. Off. Lib. Cat. Vol. I.

Date of transcription and the name of the scribe not known.

Beginning :

حمد بیعد و شکر بیعدد مرخدائي را عزوجل که آدمي را از همه مخصوصات بهتر آفرید لقد خلقنا الانسان في احسن تقویم الخ *

End :

بر چهار نوع دفع سرخ باده آنست که اول بد یوچه پاسگے و جزان مرخي کم کند و شکم پراند و استفراغ کند و اسهال آرد و شکم براند چون خواهد که ..... بعد زان معالجت کند *

No. 668. خلاصته الحکما *

KHULĀṢAT AL-HUKMĀ.

Size, 9×5½ inches. Pages, 65. Lines, 19 on a page. Condition, injured. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 39 *b* of the Ms. described under D. No. 668 above.

A very interesting treatise on the diseases of horses and their proper treatment. The name of the author is not mentioned. The copy was transcribed in Aurangabad, but the date of transcription and the name of the scribe are not known.

Beginning :

چند باب در معالجات اسپان جمع کرده که مشتمل است بر پنج باب بتوفیق الله تعالي و این کتاب را خلاصته الحکما نام نهاده دستور اطبا کرده الخ *

End :

چنانکے آن روغن چکیدده دران کانسه باندازد نگاهدارد انروغن موازنۂ یک ماشه بابرگ تبنول بخورد گرسنگي غالب شود و در وقت چکانیدن روغن این اسم را بخواند با طنطور طیرا طوا را *

No. 669. شفاء المجدور *

SHĪFĀ' AL-MAJDŪR.

Size, 9×5¼ inches. Pages, 52. Lines, 8 on a page. Condition, injured. Appearance, old.

Extent, complete.

Author, Hakim Ahmad Allāh Khān احمد الله خان

Deals with particular diseases of human body. This copy was transcribed by the author himself.

For details regarding his life and other works, refer واقعات اظفری and D. Nos. 351, 352, part III, Vol. I and 657, Part III, Vol. II, above.

Date of transcription, A. H. 1207.

Scribe, Hakim Ahmad Allāh Khān.

Beginning :

حمد لایزال و ثناء باکمال حکیمی را سزد که تاثیر ہر دوائے و تدبیر ہر دائے بدست او بود الخ *

End :

دیگر خرف جدید استخوان کهنه بدیخ فی نشاسته تخم خربوزه برنج مغسول حب البان قسط جمله مساوی عمره سازند دیگر...... بکار برند *

No. 670. رساله درطب *

RISĀLAH DAR ṬIBB.

Size, 12×7½ inches. Pages, 14. Lines, 10 on a page. Condition, fair. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 102*a* of the Ms. described under D. No. 96, Part I, Vol. I, above.

Contains prescriptions and deals with the various methods of preparing single and compound medicaments useful for various diseases of the human body.

The copy is defective both at the beginning and end.

Date of transcription and the name of the scribe not known.

Beginning :

چون نرم غلیظه گردد زعفران ناکیکو قرنفل عقرقره الخ *

End :

وکتکی موقوف نموده بر...... سفید یک مشت اضافه نمایند *

No. 671. تعبیر نامہ *

TA'BIR NĀMAH.

Size, 12 × 7½ inches. Pages, 14. Lines, 2 on a page. Condition, fair. Appearence, old.

Extent, incomplete.

Author, not known.

Begins on fol. 24*a* of the Ms. described under D. No. 96, Part I, Vol. I, above.

A short treatise in verse on the interpretation of dreams by an anonymous author The copy is incomplete at the beginning. At the end of the Ms. on fol. 29*a*, appears a short fragment in Persian prose, styled Ta'bir Nāmah, the authorship of which is a scribed to Imām Ja'far Sādiq. It opens with.

حضرت امام الحق سلطان دین ...... چنین فرمرده اند الخ *

Fol. 29*b* contains a few Urdu verse on divination by geomancy (رمل).

Date of transcription and the name of the scribe not known.

Beginning :

شراب از دیدهٔ در خواب الوان
بیابی ایمن ازوے راحت جان *
...... از جمله علت بار ماند
فراغ خاطر و نعمت رساند *

End :

اگر قندیل بر افروختن زمیدان
که عادل توشوي قاضي زسلطان *

No. 672. رساله در رمل *

RISĀLAH DAR RAMAL.

Size, 12 × 7½ inches. Pages, 5. Lines, 19 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 21*b* of the Ms. described under D. No. 96, Part I, Vol. I, above.

A short tract on fortune-telling by means of numerical figures. The copy si imperfect both at the beginning and end.

Date of transcription and the name of the scribe not known.

Beginning :

باب اول اگر پرسد غایب باز آید اگر دو ماند نیاید حصه باشد اگر سه ماند در رو راه باشد اگر پرسد مرد و زن اول چسان بمیرد الخ *

End :

اگر دو ماند بر آید اگر سه ماند عرض چند حصول بر آید اگر چهار ماند هرگز عرض بر نیاید اگر پرسد [۱۴۱] *

No. 673. تفصیل تعبیرات خواب *

TAFṢIL-I TA'BĪRĀT-I KHWĀB.

Size, 12×7½ inches. Pages, 6. Lines, 20 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 37*a* of the Ms. described under D. No. 96, Part I., Vol. I, above.

A tract in verse on the interpretation of dreams. The title of the work appears on fol. 37*a*. A copy similar to this is noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, No. 2279, where it is styled Ta'bīr Nāmah. تعبیر نامه

There is difference between the two copies, for example, in the present copy the first line begins with :

چنیں گفتند در تعبیر خوش راز
کرت باید شنوتا گویمت باز *

Ethe's copy begins with :

معبر گفت در تعبیر خوش راز
کرت باید شنوتا گویمت باز *

Date of transcription and the name of the scribe not known.

Beginning :

چنین گفتند در تعبیر الخ *

End :

نماند دولت واقبال قایم
برو آید زغم .اندوه دایم *

No. 674. برہان قاطع *

BURHĀN-I QĀṬI'.

Size, 14½×9½ inches. Pages, 1092. Lines, 21 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Husayan b. Khalaf al-Tabrayzi.

محمد حسین بن خلف التبریزی *

The well-known Persian dictionary, compiled by Muhammad Husayn with the Takhallus "Burhān" at the request of Sulṭān 'Abd Allāh Quṭub Shāh of Golkunda who reigned A.H. 1035-1038/ A.D. 1626-1672. The first page of the copy is profusedly decorated.

The Burhān-i qaṭi' has been repeatedly printed.

Date of transcription, A. H. 1130.

Beginning :

اے رہنمائے پر زبان در افواہ الخ *

End :

گفتہ اند کہ جفت ماویہ باشد واللہ اعلم بالصواب *

No. 675. حل اللغات *

HALL AL-LUGHAT.

Size, 11½×7¼ inches. Pages, 34. Lines, 15-19 on a page. Condition, slightly injured. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 113 of the Ms. described under D. No. 208, Part II, Vol., II above.

A short glossary, arranged in alphabetical order, probably composed by Taj b-Muhammad. The copy is defective both at the beginning and the end. Reckless handwriting. A few pages have been left out blank.

Date of transcription and the name of the scribe not known.

Beginning :

انباع بیرون آوردن آب از چشمها وجزآں اذرا حقیر بودن الخ *

End :

یاسمین کلي است از دو خوشبو یمین دست راست وطرف راست وسوگند یانع میوۂ رسید *

No. 676. صرف میر *

ṢARF-Ī MIR.

Size, 9¾×6¼ inches. Pages, 83. Lines, 11 on a page. Condition, good. Appearance, old.

The other works herein are (1) Nuskhah-i Munsha'ibah fol. 44a (2) Zubdat al-Ṣarf fol. 48b.

Extent, complete.

Author, Mir Sayyid Sharif Jurjāni, میر سید شریف جرجانی

The well-known standard work on Arabic inflexion intended for beginners.

Date of transcription, 1223.

Scribe, not known.

Beginning :

الحمد لله رب العالمين ...... بدان اسعدک الله الخ *

End :

چون سار زید و سایرته و خرج زید واستخرجه والله الموفق للخیر تمت *

No. 677. نسخۂ منشعبہ *

NUSKHAH-I MUNSHA'IBAH.

Size, 9¾ × 6¼ inches. Pages, 7. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 44*a* of the Ms. described under D. No. 676 above.

Many pages in the copy have been left out blank.

Date of transcription and the name of the scribe not known.

No. 678. زبدة الصرف *

ZUBDAT AL-ṢARF.

Size, 9¾ × 6¼ inches. Pages, 26. Lines, 7 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 48*b* of the Ms. described under D. No. 676 above.

No. 679. صرف میر *

ṢARF-I MĪR.

Size, 7⅝ × 4¾ inches. Pages, 70. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Mīr Sayyid Sharīf Jurjānī, میر سید شریف جرجانی *

Similar to the work described under D. No. 676 above. The title page of the copy contains a seal which reads thus عبد الصمد خان بهادر دلیر جنگ ۱۱۸۰ *

Date of transcription and the name of the scribe not known.

NO. 680. * ميزان

MĪZĀN.

Size, 12¼×7 inches. Pages, 20. Lines, 10–12 on a page. Condition, fair. Appearance, old.

Extent, complete.

Author, not known.

The other works herein are (1) Nuskhah-i Munsha'ibah, fol. 11*a* (2) Ṣarf-i Mīr, fol. 22 *b* (3) Zubtatal-Ṣarf, fol. 42*a* (4) Sharh-al-'Awāmil, fol. 27*b* (5) Al-'Awāmil, fol. 68b.

Similar to the works described under D. Nos. 460, 461, Part III, Vol. I above.

Date of transcription, A. H. 1237.

Scribe, not known.

No. 681. * نسخه منشعبه

NUSKHAḤ-I MUNSHA'IBAḤ.

Size, 11×6½ inches. Pages, 20. Lines, 10–11 on a page. Condition, fair. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 11*a* of the Ms. described under D. No. 680 above.

Date of transcription and the name of the author not known.

No. 682. * صرف مير

SĀRF-I MIR.

Size, 11½×7 inches. Pages, 35. Lines, 21 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Mīr Sayyid Sharif Jurjānī, مير سيد شريف جرجانى

Begins on fol. 226 of the Ms. described under D. No. 680 above.

At the end of the copy are found the well-known versified Persian Pines in grammar.

Date of transcription and the name of the scribe not known.

No. 683. * زبدة الصرف

ZUBDAT AL-ṢARF

Size, 11½×6½ inches. Pages, 14. Lines, 21 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Zahir b-Mahmūd b-Mas'ūd al-'Alawī ظهير بن محمود بن مسعود العلوى

Begins on fol. 42*a* of the Ms. decsribed under D. No. 680 above

Date of transcription, A. H. 1238.

Scribe, Sayyid Najib Allāh. سید نجیب الله

No. 684. * فصول اکبری

FUṢŪL-I AKBARI.

Size, 8¾ × 5¼ inches. Pages, 240. Lines, 6 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, 'Ali Akbar, علی اکبر

The well-known standard work on etymology.

There are copious interlinear and marginal notes throughout.

Date of transcription, A. H. 1268.

Scribe, Ghulām Husayn Khān.

No. 685. * نحو میر

NAHW-I MĪR.

Size. 11¼ × 7¼ inches. Pages, 20. Lines, 15 on a page. Condition, good. Appearance, old

Extent, complete.

Author, Mir Sayyid Sharif Jurjānī, میر سید شریف جرجانی

Begins on fol. 27*a* of the Ms. described under D. No. 208, Part II, Vol. 1, above.

The well-known primer of Arabic syntax. Muhammad Darwaysh is the owner of the copy.

Date of transcription and the name of the author not known.

No. 686. * منتخب النحو

MUNTAKHAB AL-NAHW.

Size, 8¼ × 6 inches. Pages, 82. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Amir Haydar Husayn Bilgrami, امیر حیدر حسین بلگرامی

Begins on fol. 57*b* of the Ms. described under D. No. 701 below.

A treatise dealing with the Arabic syntax as applied to the Persian language. The work was compiled (fol. 2*a*) in A. H. 1214. Two other copies of the present work are described in Rieu II, p. 857*b*, No. 1 and in Ethe, Ind. Off. Lib. Cat Vol. I, p. 1607. The other works written by the author are the Swānih-i Akbar سوانح اکبری, Muntakhab-al-Ṣarf منتخب الصرف and Tahqiqal-Istilāh āt تحقیق الاصطلاحات

Date of transcription, A. H. 1252.

Scribe, Mahmūd 'Ali Sa'id b. Hāfiz Muhayal-Din Husayin.

Beginning :

حمد فاعل اشياء حق جل علا را که کدام نمو بیان جزیم که شائستهٔ
جناب او آید شکر آراي اورا بکدام کلمهٔ فصیح و کلام بلیغ کویم الخ *

End :

چنانچه کدام کس آمد چنانچه کاش خامهٔ مرا بتدیر کردانند *

No. 687. کتاب جدولي *

KITĀB-I JADWALĪ.

Size, 7½ × 4¼ inches. Pages, 116. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, not known.

A treatise on the conjugation of Arabic verbs and the various methods of triliteral (ثلاثی) and quadriliteral (رباعی) forms. This work is styled in the Ethe, Ind. Off. Lib. Cat., Vol. I, p. 1310, Dastur-i Mubtada دستور مبتدا. A similar copy is noticed in Rieu II, p. 525*a*, No. 11 without any title. The correct title of the work seems to be as styled under D. No. 687 above.

Date of transcription, A. H. 1214.

Scribe, not known.

Beginning :

الحمدلله رب العالمين .... بدان اسعدک الله في الدارين الخ *

End :

اقشعر ارمعل ابرعر اشمعل *

A DESCRIPTIVE CATALOGUE

OF THE

ISLAMIC MANUSCRIPTS

IN THE

GOVERNMENT ORIENTAL MANUSCRIPTS LIBRARY, MADRAS

BY

T. CHANDRASEKHARAN, M.A., L.T.

Curator, Government Oriental Manuscripts Library, Madras

(Prepared under the orders of the Government of Madras).

VOLUME II

D. Nos. from 87 to 102 (Hindustani)

D. Nos. from 198 to 218 (Arabic)

D. Nos. from 537 to 687 (Persian)

PRINTED BY THE SUPERINTENDENT
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1950

INTRODUCTION

The Second Volume of the Descriptive Catalogue of Hindustani, Arabic and Persian manuscripts is prepared on the same plan as that of the first volume. The numbering of the manuscripts and pagination of this volume are in continuation of Volume I. In Volume I of this series, the Hindustani and Arabic manuscripts were given continuous serial numbers, while Persian manuscripts were given a separate serial number. Nos. 37 and 38 described in Part I of that volume are in Arabic language and therefore they should be brought over to Part II. Thus the number of Hindustani manuscripts described in Volume I, Part I, is 36 and the number of Arabic manuscripts is 161 beginning from 37 to 197. As a result of this, there will be no manuscript in Arabic bearing Nos. 1—36. In the present Volume II serial number is given separately for each language in continuation of the numbers in Volume I.

This volume contains descriptive notices on theology, sufism, philosophy, medicine, etc., in the respective languages. Part I contains the descriptive notices of Hindustani manuscripts (Nos. 37—102), Part II contains Arabic manuscripts (Nos. 198—218) and Part III, Persian manuscripts (Nos. 537—687). Attention is drawn below to some of the more important and interesting manuscripts described herein.

D. No. 62 " Isharat-al-Ghafilin " (Urdu).—An ethico-mystical work in the form of a Mathnavi, principally based on the verses of the Holy Quran, traditions and a number of Persian verses, with their mystical significance in Dakhani verse by Mohamed Ashiq Hoshi. He flourished, it appears, during the reign of Walajah, the Nawab of Arcot, who ruled over the Carnatic from A.H. 1162 to A.H. 1210 (A.D. 1749—1795).

D. No. 578 " Tazkirāt-al-Ansab " (Persian).—A rare and valuable Persian work written by Mustafa Ali Walajahi b. Khyr-al-dinkhan. It was written in A.H. 1192 during the reign of Nawab Walajah Amir-al-Hind Umdat-al-mulk Anwar-al-dinkhan who ruled over the Carnatic from A.H. 1162 to A.H. 1210 (A.D. 1749-1795). This manuscript contains a very useful interesting genealogical description of the author's paternal and maternal ancestors and contemporaries among whom are scholars, poets, commanders, Nawabs, great men of piety, well-known Shykhs, authors and great men of eminence. His information is based on the authentic oral accounts furnished by one of his relations and what he himself had personally seen and experienced.

R. No. 628 " Diwan e-Tarkhan " (Persian).—A restored copy of a rare manuscript described under D. No. 12, Part III, Volume I.

No other copy of this manuscript is known to be found in any other libraries. This rare manuscript contains Qasidas, Rubaiyat (Quatrains) and Chronograms composed by Tarkhan during the reign of Emperor Akbar, A.H. 981.

T. CHANDRASEKHARAN,
Curator.

GOVERNMENT ORIENTAL MANUSCRIPTS LIBRARY,
MADRAS,
28th June 1950.

PART I—URDU.

CONTENTS.

PART I—URDU.

SUBJECTS INDEX.

Theology.

Sufism.

Poetry.

Medicine.

Grammar.

Dreames, Gemancy, Divination, etc.

Dictionary.

PART I—HINDUSTANI MANUSCRIPTS.

AUTHOR INDEX.

GENERAL INDEX.

NOTE.—The names printed in *italics* are those of the works described.

PART II—ARABIC

CONTENTS.

PART II—ARABIC

SUBJECT INDEX.

PART II—ARABIC

AUTHoR INDEX

GENERAL INDEX.

(NOTE.—*The names printed in italics those of the works described.*)

PART III—PERSIAN

CONTENTS.

PART III—PERSIAN

SUBJECT INDEX.

POETRY—*cont.*

LOGIC.

ASTROLOGY AND ASTRONOMY.

MEDICINE.

DREAMS AND FORTUNE TELLING.

DICTIONARY.

GRAMMAR.

PART III—PERSIAN

AUTHOR INDEX.

(M)—*cont.*

(M)—*cont.*

PART III—PERSIAN

GENERAL INDEX.

(NOTE.—The names printed in italics those of the page works discribed.

(A)

(A)—*cont.*

(B)

(H)—*cont.*

(I)

(J)

(J)—*cont.*

(K)

(M)—*cont.*

(N)

(N)—*cont.*

(P)

(Q)

(R)

(S)